

An Almanacke for xxvj. yeeres.

The yeere of our Lord.	The Golden number	Sund. letter.	Leape yeere.	Alwednes- day the first day of Lent.	Easter day.
1578	2	E		Febua. 12	Marche. 30
1579	3	D		Marche. 4	April. 19
1580	4	C	B	februar. 17	3
1581	5	B		8	Marche. 26
1582	6	A		28	April. 15
1583	7	F		13	Marche. 31
1584	8	E	D	Marche. 3	April. 19
1585	9	D		februar. 24	11
1586	10	C		16	3
1587	11	B		Marche. 1	16
1588	12	A	F	februar. 21	7
1589	13	F		12	Marche. 30
1590	14	E		Marche. 4	April. 19
1591	15	D		februar. 17	4
1592	16	C	A	9	Marche. 26
1593	17	B		28	April. 15
1594	18	A		13	Marche. 31
1595	19	F		Marche. 5	April. 20
1596	1	E	C	februar. 25	11
1597	2	D		9	Marche. 27
1598	3	C		Marche. 1	April. 16
1599	4	B		februar. 21	8
1600	5	A	E	6	Marche. 23
1601	6	F		25	April. 12
1602	7	E		17	4
1603	8	D		Marche. 9	24

Januarie hath xxxi. dayes.

Sun	{	risseth	{	houre	{	8.mi., 34	Morning prayer,	{	ii. Lesson.	Euening prayer,	{	i. Lesson.	ii. Lesson.
		falletteth				4.mi., 26							
Psalmes.													
i	A	Kalend.	Circumcisiō	Gen. xvii.	Rom. i.	Deut. x.	Colos. ii						
ii	b	iiii No.		Gene. i.	Matth. i.	Gene. ii.	Rom. i.						
iii	c	iii No.		iii	ii	iiii	ii						
iiii	d	xix. No.		v	iii	vi	iii						
v	e	Noas.		vii	iiii	viii	iiii						
vi	f	viii Id.	Epiphanie.	Esa. lx.	Luke iii.	Esa. xlix.	Iohn ii.						
vii	g	vii Id.		Gene. ix.	Matth. v.	Gen. xii.	Rom. v.						
viii	A	vi Id.	Lucian.	xiii	vi	xiii	vi						
ix	b	v Id.		xv	vii	xvi	vii						
x	c	iiii Id.		xvii	viii	xviii	viii						
xi	d	iii Id.		xix	ix	xx	ix						
xii	e	xix. Id.	Sol in Aqua.	xxi	x	xxii	x						
xiii	f	Idus.	Hillarie.	xxiii	xi	xxiiii	xi						
xiiii	g	xix kl.	Februarii.	xxv	xii	xxvi	xii						
xv	A	xviii kl.		xxvii	xiii	xxviii	xiii						
xvi	b	xvii kl.		xxix	xiiii	xxx	xiiii						
xvii	c	xvi kl.		xxxi	xv	xxxi	xv						
xviii	d	xv kl.	Pasca.	xxxiii	xvi	xxxiiii	xvi						
xix	e	xiiii kl.		xxxv	xvii	xxxvii	i. Cor. i.						
xx	f	xiii kl.	Fabian.	xxxviii	xviii	xxxix.	ii						
xxi	g	xii kl.	Agnes.	xl	xix	cli	iii						
xxii	A	xi kl.	Vincent.	xlii	xx	cliii	iiii						
xxiii	b	x kl.		xliv	xxi	clv	v						
xxiiii	c	ix kl.		xlv	xxii	clvi	vi						
xxv	d	viii kl.	Con. Paul.	Wisd. v.	Act. xxii	Wis. vi.	Act. xvi						
xxvi	e	vii kl.		Gē. xlvi	Dat. 23.	Gē. xlix.	i. Cor. vii						
xxvii	f	vi kl.		l	xxiii	Exod. i.	viii						
xxviii	g	v kl.		Exod. ii.	xxv	iii	ix						
xxix	A	iiii kl.		iiii	xxvi	v	x						
xxx	b	iii kl.		vii	xxvii	viii	xi						
xxx	c	xix. kl.		ix	xxviii	x	xii						

February hath xxviii. dayes.

				Morning prayer.		Evening prayer.	
Sun { rylseth } { falleth }				{ 7.mi. 15 4.mi. 45. }		{ i. Lesson ii. Lesson }	
Psalmes.				{ i. Lesson ii. Lesson }		{ i. Lesson ii. Lesson }	
i	d	Kalend.	Fast.	Exod. xi.	Mark. i.	Exod. xii.	i. Cor. xiii.
ii	e	iiii No.	Puri. of Ma.	Wisd. ix.	ii	Wisd. xii. xiiii	
iii	f	iii No.	Blasii.	Exod. xiii.	iii	Exod. xiiii. xv	
iiii	g	Idus. No.		xv	iiii	xvi	xvi
v	A	Nonas.	Agathe.	xvii	v	xviii	ii. Cor. i.
vi	b	viit Id.		xix	vi	xx	ii
vii	c	vii Id.		xxi	vii	xxii	iii
viii	d	vi Id.		xxiii	viii	xxiiii	iiii
ix	e	v Id.		xxv	ix	xxvi	v
x	f	iiii Id.		xxvii	x	Leuit. xviii. vi	
xi	g	iii Id.		Leuit. xix.	xi	xx -	vii
xii	A	Idus. Id.		xxvii	xii	Num. xi.	viii
xiii	b	Idus.	Sol in Pisc.	Num. xii.	xiii	xiii	ix
xiiii	c	xvi kl.	March.	xiiii	xiiii	xvi	x
xv	d	xv kl.	Valentine.	xvii	xv	xx	xi
xvi	e	xiiii kl.		xxi	xvi	xxii	xii
xvii	f	xiii kl.		xxiii	Luke vi. i.	xxiiii	xiii
xviii	g	xii kl.		xxv	di. i.	xxvii	Galat. i.
xix	A	xi kl.		xxv	ii	xxxi	ii
xx	b	x kl.		xxvii	iii.	xxxb	iii
xxi	c	ix kl.		xxvii	iiii.	Deut. i.	iiii
xxii	d	viii kl.		Deut. ii.	v.	iii	v
xxiii	e	vii kl.		iii	vi	v	vi
xxiiii	f	vi kl.	Fast.	Wisd. xix.	vii	Eccles. i.	Ephes. i.
xxv	g	v kl.	S. Patti.	Deut. vi.	viii	Deut. vii.	ii
xxvi	A	iiii kl.		viii	ix	ix	iii
xxvii	b	iii kl.		x	x	xi	iiii
xxviii	c	Idus. kl.		xii	xi	xv	v

March hath xxxi. dayes.

Sun	}	Mon	}	Tues	}	Wed	}	Thurs	}	Fri	}	Sat	}							
riseth		falleth		houre		6.m.18		5.m.42												
Prayer,		Morning		Prayer,		Evening		Prayer,		Morning		Prayer,								
Lesson.		Lesson.		Lesson.		Lesson.		Lesson.		Lesson.		Lesson.								
Psalmes.		Deut.xvi.		Luk.xii.		Deut.xviii.		Eph.vi.		Phil.i.		Colos.i.								
xxx	d	Kalend.	David.	Deut.xvi.	Luk.xii.	Deut.xviii.	Eph.vi.	Phil.i.	Colos.i.	Phil.i.	Colos.i.	Phil.i.	Colos.i.							
i	e	vi.	No.	Cedde,	xxiii	xiii	ix	ii	ii	ii	ii	ii	ii							
ii	f	v.	No.		xx	xiiii	xxi	iii	iii	iii	iii	iii	iii							
iii	g	iiii.	No.		xxii	xv	xxii	iiii	iiii	iiii	iiii	iiii	iiii							
iiii	A	iii	No.		xxv	xvi	xxiii	v	v	v	v	v	v							
v	b	Idus.	No.		xxvii	xvii	xxiv	vi	vi	vi	vi	vi	vi							
vi	c	Nonas.	Perpetue.		xxix	xviii	xxv	vii	vii	vii	vii	vii	vii							
vii	d	viii	Id.		xxxi	xix	xxvi	viii	viii	viii	viii	viii	viii							
viii	e	vii	Id.		xxxiii	xx	xxvii	ix	ix	ix	ix	ix	ix							
ix	f	vi	Id.		Josu.i.	xxi	Josu.ii.	x	x	x	x	x	x							
x	g	v	Id.	Equinoctiu.	iii	xxii	iii	xi	xi	xi	xi	xi	xi							
xi	A	iiii	Id.	Gregory.	v	xxiii	iiii	xii	xii	xii	xii	xii	xii							
xii	b	iii	Id.	Sol in Arie.	vii	xxiiii	v	xiii	xiii	xiii	xiii	xiii	xiii							
xiii	c	Idus.	Id.		ix	xxv	John i.	xiiii	xiiii	xiiii	xiiii	xiiii	xiiii							
xiiii	d	Idus.			xxvii	ii	ii	xv	xv	xv	xv	xv	xv							
xv	e	xxvii	kl.	Aprilis.	Judg.i.	iii	iii	xvi	xvi	xvi	xvi	xvi	xvi							
xvi	f	xvi	kl.		iii	iiii	iiii	xvii	xvii	xvii	xvii	xvii	xvii							
xvii	g	xv	kl.	Edward.	v	v	v	xviii	xviii	xviii	xviii	xviii	xviii							
xviii	A	xiiii	kl.		vii	vi	vi	xix	xix	xix	xix	xix	xix							
xix	b	xiii	kl.		ix	vii	vii	xx	xx	xx	xx	xx	xx							
xx	c	xii	kl.	Benedict.	xi	viii	viii	xxi	xxi	xxi	xxi	xxi	xxi							
xxi	d	xi	kl.		xiii	ix	ix	xxii	xxii	xxii	xxii	xxii	xxii							
xxii	e	x	kl.		xv	x	x	xxiii	xxiii	xxiii	xxiii	xxiii	xxiii							
xxiii	f	ix	kl.	Fast.	xvii	xi	xi	xxiv	xxiv	xxiv	xxiv	xxiv	xxiv							
xxiiii	g	viii	kl.	An. of Ma.	Ecclu.ii.	xii	xii	xxv	xxv	xxv	xxv	xxv	xxv							
xxv	A	vii	kl.		Judg. xix.	xiii	xiii	xxvi	xxvi	xxvi	xxvi	xxvi	xxvi							
xxvi	b	vi	kl.		xxi	xiiii	xiiii	xxvii	xxvii	xxvii	xxvii	xxvii	xxvii							
xxvii	c	v	kl.		Ruth.ii.	xv	xv	xxviii	xxviii	xxviii	xxviii	xxviii	xxviii							
xxviii	d	iiii	kl.		iii	xvi	xvi	xxix	xxix	xxix	xxix	xxix	xxix							
xxix	e	iii	kl.		i. Sam.ii.	xvii	xvii	xxx	xxx	xxx	xxx	xxx	xxx							
xxx	f	Idus.	kl.		iiii	xviii	xviii													

February hath xxviii. dayes.

				<div> <div>prayer.</div> <div>Morning</div> </div>		<div> <div>prayer.</div> <div>Evening</div> </div>	
<div> <div>Sun</div> <div> <div>ryseth</div> <div>falletch</div> </div> </div>				<div> <div>i. Lesson</div> <div>ii. Lesson</div> </div>		<div> <div>i. Lesson</div> <div>ii. Lesson</div> </div>	
<div> <div>7. mi. 15</div> <div>4. mi. 45.</div> </div>							
<div> <div>Psalmes.</div> </div>							
i	d	Kalend.	Fast.	Exod. xi.	Mark. i.	Exod. xxi.	i. Cor. xiii.
ii	e	iiii. No.	Puri. of Ma.	Wisd. ix.	ii	Wisd. xii. xiiii	
iii	f	iii. No.	Blasii.	Exod. xiii.	iii	Exod. xiiii. xv	
iiii	g	Pris. No.		xv	iiii	xvi	xvi
v	A	Jonas.	Agathe.	xvii	v	xviii	ii. Cor. i.
vi	b	viii. Id.		xix	vi	xx	ii
vii	c	vii. Id.		xxi	vii	xxii	iii
viii	d	vi. Id.		xxiii	viii	xxiiii	iiii
ix	e	v. Id.		xxv	ix	xxvi	v
x	f	iiii. Id.		xxvii	x	Leuit. xviii.	vi
xi	g	iii. Id.		Leuit. xix.	xi	xx	vii
xii	A	Pris. Id.		xxix	xii	Num. xi.	viii
xiii	b	Idus.	Sol in Pisc.	Num. xii.	xiii	xiii	ix
xiiii	c	xvi. kl.	March.	xv	xiiii	xv	x
xv	d	xv. kl.	Valentine.	xvii	xv	xx	xi
xvi	e	xiiii. kl.		xxi	xvi	xxii	xii
xvii	f	xiii. kl.		xxiii	Lukedi. i.	xxiiii	xiii
xviii	g	xii. kl.		xxv	di. i.	xxvi	Galat. i.
xix	A	xi. kl.		xxvii	ii	xxviii	ii
xx	b	x. kl.		xxix	iii.	xxx	iii
xxi	c	ix. kl.		xxxi	iiii.	Deut. i.	iiii
xxii	d	viii. kl.		Deut. ii.	v.	iii	v
xxiii	e	vii. kl.		iii	vi	v	vi
xxiiii	f	vi. kl.	Fast.	Wisd. xix.	vii	Eccles. i.	Ephes. i.
xxv	g	v. kl.	S. Machi.	Deut. vi.	viii	Deut. vii.	ii
xxvi	A	iiii. kl.		viii	ix	ix	iii
xxvii	b	iii. kl.		x	x	xi	iiii
xxviii	c	Pris. kl.		xii	xi	xv	v

March hath xxxi. dayes.

Sun	{	riseth falleth	{	houre	{	6.mi.18 5.mi.42	Morning prayer, i. Lesson.	{	ii. Lesson.	Euening prayer, i. Lesson.	{	ii. Lesson.
Psalmes.												
xxx	d	Kalend.	David.	Deut.xvi.	Luk.xii.	Deut.xviii.	Eph.vi.					
i	e	vi. No.	Cedde,	xviii	xiii	xix	Phil.i.					
ii	f	v. No.		xx	xiiii	xxi	ii					
iii	g	iiii. No.		xxii	xv	xxiii	iii					
iiii	A	iii. No.		xxv	xvi	xxvi	iiii					
v	b	Idus. No.	Perpetue,	xxvii	xvii	xxviii	Colos.i.					
vi	c	Nonas.		xxix	xviii	xxx	vi					
vii	d	viii. Id.		xxxi	xix	xxxi	vii					
viii	e	vii. Id.		xxxiii	xx	xxxiii	viii					
ix	f	vi. Id.		Josu.i.	xxi	Josu.ii.	i. Thes.i.					
x	g	v. Id.	Equinoctiu,	iii	xxii	iii	ii					
xi	A	iiii. Id.	Gregory.	v	xxiii	vi	iii					
xii	b	iii. Id.	Sol in Arie.	vii	xxiiii	vii	iiii					
xiii	c	Idus.		ix	John i.	x	v					
xiiii	d			xxv	ii	xxv	vi. Thes.i.					
xv	e	xv. kl.	Aprilis.	Judg.i.	iii	Judg.ii.	ii					
xvi	f	xvi. kl.		iii	iiii	iii	iii					
xvii	g	xv. kl.	Edward,	v	v	vi	i. Tim.i.					
xviii	A	xiiii. kl.		vii	vi	vii	ii. iii					
xix	b	xiii. kl.		ix	vii	x	iii					
xx	c	xii. kl.	Benedict,	xi	viii	xi	v					
xxi	d	xi. kl.		xiii	ix	xiii	vi					
xxii	e	x. kl.		xv	x	xv	ii. Tim. i.					
xxiii	f	ix. kl.	Fall,	xvii	xi	xvii	ii					
xxiiii	g	viii. kl.	An. of Ma.	Ecclu.ii.	xii	Eccl.iii	iii					
xxv	A	vii. kl.		Judg. xix.	xiii	Judg. xx.	iiii					
xxvi	b	vi. kl.		xxi	xiiii	Ruth.i.	Titus.i.					
xxvii	c	v. kl.		Ruth.ii.	xv	iii	ii. iii.					
xxviii	d	iiii. kl.		iii	xvi	i. Sam.i.	Phile.t.					
xxix	e	iii. kl.		i. Sam.ii.	xvii	iii	Heb. i.					
xxx	f	Idus.		iiii	xviii	v	ii.					

lune hath xxx. dayes.

Sun	{ ryseth falleth }	houre	{ 3.mi. 34. 8.mi. 26. }	Morning prayer.	{ i. Lesson. ii. Lesson. }	Evening prayer.	{ i. Lesson. ii. Lesson. }
psalmes.							

i	e	Kalend.		Vester. 6.	Mark. ii.	Vest. vii.	i. Cor. xv
ii	f	iii No.		viii	iii	ix	xvi
iii	g	iii No.	Richomed.	Job i.	iiii	Job ii.	ii. Cor. i.
iv	a	iiii No.		iii	b	iii	ii
v	b	Donas.	Bonifac.	b	vi	vi	iii
vi	c	viii Id.		vii	vii	viii	iiii
vii	d	vii Id.		ix	viii	x	v
viii	e	vi Id.		xi	ix	xi	vi
ix	f	b Id.		xiii	x	xiii	vii
x	g	iii Id.		xv	xi	xvi	viii
xi	a	iii Id.	Barnab. apo	Eccle. x.	Act. xiiii.	Eccle. xii.	Act. xv.
xii	b	iiii Id.	So! in Can	Job 17.	Mar. xii.	Job xix.	ii. Cor. ix.
xiii	c	Jous.	Solstitiu æsti	xx (18)	xiii	xxi	x
xiiii	d	xviii kl.	Julii	xxii	xiiii	xxii	xi
xv	e	xvii kl.		xxiii. xv.	xv	26. 27.	xii
xvi	f	xvi kl.		xxviii	xvi	xxix	xiii
xvii	g	xv kl.		xxx	Luke i.	xxxi	Gala. i.
xviii	a	xiiii kl.		xxxi	ii	xxiii	ii
xix	b	xiii kl.		xxxiii	iii	xxv	iii
xx	c	xii kl.	Edward.	xxxvi	iiii	xxvii	iiii
xxi	d	xi kl.		xxxviii	v	xxix	v
xxii	e	x kl.		xl	vi	xxi	vi
xxiii	f	ix kl.	Fast.	xlii	vii	xxi.	Ephe. i.
xxiiii	g	viii kl.	John Bap	Gala. iiii.	Mat. iii.	Gala. 4.	Mat. 14.
xxv	a	vii kl.		xxv. ii.	Luk. viii.	xxv. iii.	Ephe. ii.
xxvi	b	vi kl.		iiii	ix	v	iii
xxvii	c	v kl.		vi	x	vii	iiii
xxviii	d	iiii kl.	Fast.	viii	xi	ix	v
xxix	e	iii kl.	S. Pet. apo	Eccle. xv.	Act. iii.	Eccle. xix.	Act. iiii.
xxx	f	ii kl.		xxv. x.	Luke xii.	xxv. xi.	Ephe. vi.

July hath xxxi. dayes.

Sun { riseth } { falleth } { houre } { 4. mi. 18. } { 4. mi. 42. }

Palmes.

Morning
prayer.
i. Lesson.
ii. Lesson.

Euening
prayer.
i. Lesson.
ii. Lesson.

i	g	kaleno.	Anti. of Ma.	Mat. xii.	Luk. xiii.	Mat. xiii.	Phil. i.
ii	A	vi No.		xiii	xiii	xv	ii
iii	b	b No.	Martin.	xvi	xv	xvii	iii
iiii	c	iiii No.		xviii	xvi	xix	iiii
v	d	iii No.		xx	xviii	xxi	Coloss. i.
vi	e	Pris No.	Dog dayes	xxii	xviii	xxiii	ii
vii	f	Jonas.	beginne.	xxiiii	xix	xxv	iii
viii	g	viii Id.		xxvi	xx	xxvii	iiii
ix	A	vii Id.		xxviii	xxi	xxix	i. Thess. i.
x	b	vi Id.		xxxi	xxii	Eccles. i.	ii
xi	c	v Id.		Eccle. ii.	xxiii	iii	iii
xii	d	iiii Id.	Sol in Leo.	iii	xxiiii	b	iiii
xiii	e	iii Id.		vi	John i.	bii	v
xiiii	f	Pris. Id.		viii	ii	ix	vi. Thess. i.
xv	g	Idus.	Swithune.	x	iii	xi	ii
xvi	A	xvii kl.	August.	xii	iiii	Here. i.	iii
xvii	b	xvi kl.		Here. ii.	v	iii	i. Tim. i.
xviii	c	xv kl.		iii	vi	b	ii. iii.
xix	d	xiiii kl.		vi	vii	bii	iii
xx	e	xiii kl.	Margaret.	viii	viii	ix	b
xxi	f	xii kl.		x	ix	xi	vi
xxii	g	xi kl.	Magdalen.	xii	x	xiii	ii. Tim. i.
xxiii	A	x kl.		xiiii	xi	xv	ii
xxiiii	b	ix kl.	Fast.	xvi	xii	xvii	iii
xxv	c	viii kl.	James Apo.	Eccle. xxi.	xiii	Eccle. xxi.	iiii
xxvi	d	vii kl.	Anne.	Jer. xviii.	xiiii	Jer. xix.	Titus i.
xxvii	e	vi kl.		xx	xv	xxi	ii. iii.
xxviii	f	v kl.		xxii	xvi	xxiii	Phile. i.
xxix	g	iiii kl.		xxiiii	xvii	xxv	Hebre. i.
xxx	A	iii kl.		xxvi	xviii	xxvii	ii
xxxi	b	Pris. kl.		xxviii	xix	xxix	iii

August hath xxxi. dayes.

				Morning prayer.		Evening prayer.	
Sun { ryleth } { falleth } { 4.mi.34 } { 8.mi.26. }				i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
Psalmes.							
i	c	Kalend.	Lammias.	Iere. xxx.	John. xx.	Iere. xxxi.	Heb. iiii.
ii	d	iii No.		xxxi	xxi	xxxiii	b
iii	e	iii No.		xxxii	Acc. i.	xxxv	vi
iiii	f	Ido. No.		xxxvi	ii	xxxvii	vii
v	g	Jonas.		xxxviii	iii	xxxix	viii
vi	a	viii Id.	Transfigur.	xl	iiii	cli	ix
vii	b	vii Id.	Name of Je.	xlii	v	cliii.	x
viii	c	vi Id.		xliii	vi	clv. clvi.	xi
ix	d	v Id.		clvii	vii	clviii	xii
x	e	iiii Id.	Laurence.	clix	viii	l	xiii
xi	f	iii Id.		li	ix	lii	Jaco. i.
xii	g	Ido. Id.	Sol in Virg.	Lamen. i.	x	Lamen. ii.	ii
xiii	a	Idus.		lii	xi	liii.	iii
xiiii	b	xix kl.	Septembrys	v	xii	Ezech. ii.	iiii
xv	c	xviii kl.		Ezek. iii.	xiii	vi	v
xvi	d	xvii kl.		vii	xiiii	xv	i. Pet. i.
xvii	e	xvi kl.		xviii	xv	xviii	ii
xviii	f	xv kl.		xxiii	xvi	xxiii	iii
xix	g	xiiii kl.		Dan. i.	xvii	Dan. ii.	iiii
xx	a	xiii kl.		iii	xviii	iii	v
xxi	b	xii kl.		v	xix	vi	i. Pet. i.
xxii	c	xi kl.		vii	xx	viii	ii
xxiii	d	x kl.	Fast.	ix	xxi	x	iii
xxiiii	e	ix kl.	Bartho. Apo	Eccl. xxv.	xxii	Eccl. 29.	i. Joh. i.
xxv	f	viii kl.		Dan. xi.	xxiii	Dan. xii.	ii
xxvi	g	vii kl.		xiii	xxiiii	xiiii	iii
xxvii	a	vi kl.		Hose. i.	xxv	Hose. 2. 3.	iiii
xxviii	b	v kl.	Augustin.	lii	xxvi	v. vi.	v
xxix	c	iiii kl.	Behead. of	vii	xxvii	viii	2. 3. Joa.
xxx	d	iii kl.	John.	x	xxviii	x	Jude.
xxxi	e	Ido. kl.		xi	Matth. i.	xii	Rom. i.

September hath xxx. dayes.

		Sun		houre		Morning prayer.		Euening prayer.	
		risseth	fallett	6. mi. 36.	6. mi. 24.	i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
Psalms.									
i	f	Kalend.	Giles.	Hose. xiii.	Matt. ii.	Hose. xiii.	Rom. ii.		
ii	g	iii No.		Joel. i.	iii	Joel. ii.	iii		
iii	A	iii No.		Amos. ii.	iii	Amos. i.	iii		
iiii	b	iiii No.			v		v		
v	c		Dog dayes		vi		vi		
vi	d	viii Id.	ende.		vii		vii		
vii	e	vii Id.	Nati. of Eli.		viii		viii		
viii	f	vi Id.	Nati. of Ma.	Obadia. i.	ix	Jonas. i.	ix		
ix	g	v Id.		Jona. 2. 3.	x		x		
x	A	iiii Id.		Micah. i.	xi	Micah. ii.	xi		
xi	b	iii Id.			xii		xii		
xii	c	iiii Id.	Sol in Libra		xiii		xiii		
xiii	d	Idus.			xiiii		xiiii		
xiiii	e	xviii kl.	Help crosse.	Nahum. i.	xv	Nahum. i.	xv		
xv	f	xvii kl.	Aequinoct.	Habac. i.	xvi	Habak. ii.	xvi		
xvi	g	xvi kl.	autumpale.		xvii	Zepha. i.	i. Cor. i.		
xvii	A	xv kl.	Lambert.	Zeph. ii.	xviii		ii		
xviii	b	xiiii kl.		Hagge. i.	xix	Hagge. ii.	iii		
xix	c	xiii kl.		Zech. i.	xx	Zech. 2. 3.	iiii		
xx	d	xii kl.	Fall.	iii. v.	xxi		v		
xxi	e	xi kl.	S. Matth.	Eccle. 3. 5.	xxii	Eccle. 3. 8.	vi		
xxii	f	x kl.		Zech. vii.	xxiii	Zech. vii.	vii		
xxiii	g	ix kl.			xxiiii		viii		
xxiiii	A	viii kl.			xxv		ix		
xxv	b	vii kl.	Cyprian.		xxvi		x		
xxvi	c	vi kl.		Mal. i.	xxvii	Mal. ii.	xi		
xxvii	d	v kl.			xxviii		xii		
xxviii	e	iiii kl.		Tobi. i.	xxix	Tobi. ii.	xiii		
xxix	f	iii kl.	S. Michael	Eccle. 39.	xxx	Eccle. 44.	xiiii		
xxx	g	Idus.	Hierome	Tobi. iii.		Tob. iii.	xv		

October hath xxxi. dayes.

<div> <div> <div>Sun</div> <div> <div>ryseth</div> <div>falleth</div> </div> </div> <div> <div>houre</div> <div> <div>6.mi.35</div> <div>5.mi.25.</div> </div> </div> </div>				<div> <div>Morning</div> <div>prayer.</div> </div> <div> <div>i. Lesson</div> <div>ii. Lesson</div> </div>		<div> <div>Evening</div> <div>prayer.</div> </div> <div> <div>i. Lesson</div> <div>ii. Lesson</div> </div>	
<div> <div>Palmer.</div> </div>							
i	A	Kaleno.	Remige.	Tobi. v.	Mark. iiii.	Tob. vi.	i. Cor. 16
ii	b	vi. No.		vii	v	viii	ii. Cor. i.
iii	c	b. No.		ix	vi	x	ii
iiii	d	iii. No.		xi	vii	xii	iii
v	e	iii. No.		xiii	viii	xiiii	iiii
vi	f	Pr. No.	Faith.	Judith. i.	ix	Judith. ii	v
vii	g	Monas.		iii	x	iii	vi
viii	a	viii. Id.		v	xi	vi	vii
ix	b	vii. Id.	Dennis.	vii	xii	viii	viii
x	c	vi. Id.		ix	xiii	x	ix
xi	d	v. Id.		xi	xiiii	xii	x
xii	e	iiii. Id.	Solin. Cor.	xiii	xv	xiiii	xi
xiii	f	iii. Id.	Edward.	xv	xvi	xvi	xii
xiiii	g	Pr. Id.		Aliso. i.	Luke vi. i.	Wis. ii.	xiii
xv	a	Idus.		iii	vi. i.	iii	Gala. i.
xvi	b	xvii. kl.	Nouemb.	v	ii	vi	ii
xvii	c	xvi. kl.	Etheldred.	vii	iii	viii	iii
xviii	d	xv. kl.	Luke Euan.	ix	iiii	Job. i.	iiii
xix	e	xiiii. kl.		xi	v	Wis. x.	v
xx	f	xiii. kl.		xiii	vi	xii	vi
xxi	g	xii. kl.		xv	vii	xiiii	Ephes. i.
xxii	a	xi. kl.		xvii	viii	xvi	ii
xxiii	b	x. kl.		xix	ix	xviii	iii
xxiiii	c	ix. kl.		xx	x	Ecclu. i.	iiii
xxv	d	viii. kl.	Crispine.	xxii	xi	iii	v
xxvi	e	vii. kl.		xxiii	xii	v	vi
xxvii	f	vi. kl.	Fast.	xxv	xiii	vii	Phil. i.
xxviii	g	v. kl.	Sin. & Jud.	xxvii	xiiii	Job. 42.	ii
xxix	a	iiii. kl.		xxix	xv	Eccl. ix.	iii
xxx	b	iii. kl.		xxxi	xvi	xi	iiii
xxxi	c	Pr. kl.	Fast.	xxii	xvii	xiii	Colos. i.

¶ Nouember hath xxxi dayes.

[illegible]

Note that the beginning of the xxvi. Chap. of Ecclesi. unto
(But when one is &c.) must be read with the xxv. Chapter.

December hath xxxi dayes.

Sun { ryleth } { fallett } { houre } { 8.mil. 12. }
 { } { } { } { 3.mil. 48. }

Psalmes.

Morning
prayer.
i. Lesson.
ii. Lesson.

Evening
prayer.
i. Lesson.
ii. Lesson.

i	f	Kalend.		Ela. xliii.	Act. ii.	Esa. xv.	Heb. vii.
ii	g	iiii No.		xvi	iii	xvii	viii
iii	A	iii No.		xviii	iiii	xix	ix
iiii	b	Pris. No.		xx xxi	v	xxii	x
v	c	Nonas.		xxiii	vi	xxiiii	xi
vi	d	iiii Id.	Nicho. Bi.	xxv.	di. vii	xxvi	xii
vii	e	vii Id.		xxvii	di. vii	xxviii	xiii
viii	f	vi Id.	Coccep. Ma.	xxix	viii	xxx	James i.
ix	g	v Id.		xxxi	ix	xxxi	ii
x	A	iiii Id.		xxxiii	x	xxxiii	iii
xi	b	iii Id.		xxxv	xi	xxxvi	iiii
xii	c	Pris. Id.	Sol in Capr	xxxvii	xii	xxxviii	v
xiii	d	Idus.	Lucie.	xxxix	xiii	xlj	i. Pet. i.
xiiii	e	xix kl.	Januarii.	cli	xiiii	clii	ii
xv	f	xviii kl.		cliii	xv	cliii	iii
xvi	g	xvii kl.	D sapientia.	clv	xvi	clvi	iiii
xvii	A	xvi kl.		clvii	xvii	clviii	v
xviii	b	xv kl.		clix	xviii	l	ii. Pet. i.
xix	c	xiiii kl.		li	xix	lii	ii
xx	d	xiii kl.	Fast.	liii	xx	liiii	iii
xxi	e	xii kl.	S. Thomas	Pro. xliii	xxi	Pro. 24.	i. John i.
xxii	f	xi kl.		Esa. lv	xxii	Esa. lvi	ii
xxiii	g	x kl.		lvii	xxiii	lviii	iii
xxiiii	A	ix kl.	Fast.	ix	xxiiii	lx	iiii
xxv	b	viii kl.	Christmas.	Esa. ix.	Luke ii.	Esa. vii.	Titus iii
xxvi	c	vii kl.	S. Steuen	Pro. 28.	Act. 6. 7.	Eccle. 4.	Actes vii.
xxvii	d	vi kl.	S. John.	Eccle. v.	Reuel. i.	Eccle. 6.	Reue. xxi.
xxviii	e	v kl.	Innocents.	Iere. 31.	Acts. 25.	Wisd. i.	i. John v.
xxix	f	iiii kl.		Esa. lxi.	xxvi	Esa. lxii.	ii. John.
xxx	g	iii kl.		lxiii	xxvii	lxiii	iii. John.
xxxi	A	Pris. kl.	Siluest. Bi.	lxv	xxviii	lxvi	Jude. i.

These to be obserued

*for holy dayes, and none
other.*



That is to say, All Sundayes in the yeere. The dayes of the feastes of the Circumcision of our Lorde Iesus Christ. Of the Epiphanie. Of the Purification of the blessed virgin. Of S. Mathias the Apostle. Of the Annunciation of the blessed virgin. Of S. Marke the Euangelist. Of Saint Philip and Iacob the Apostles. Of the Ascension of our Lorde Iesus Christ. Of the Natiuitie of S. Iohn Baptist. Of S. Peter the Apostle. Of saint James the Apostle. Of saint Bartholomewe Apostle. Of saint Matthewe apostle. Of saint Michael the Archangel. Of saint Luke the Euangelist. Of saint Simon and Jude the Apostles. Of al Saintes. Of saint Andrew the Apostle. Of saint Thomas the Apostle. Of the Natiuitie of our Lord. Of saint Steuen the Martyr. Of saint Iohn the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke, and Munday and Tuesday in Whitsun weeke.

A rule to know when the Terme beginneth and endeth.



Eight dayes before any Terme be, the Exchequer openeth for certaintie, except Trinitie Terme, which it is open but foure dayes before.

Willarie Terme beginneth the xxiij. day of Januarie, if it bee not Sunday: If it be Sunday, then the next day after, and endeth the xii. of Februarie.

¶ Easter Terme beginneth xvij. dayes after Easter, and endeth foure dayes after the Ascension day.

¶ Trinitie Terme beginneth the next day after Corpus Christi day, and endeth the wednesday fortnight after.

¶ Michaelmas Terme beginneth the ix. of October, if it be not Sunday, and endeth the xxviii. of Nouember.

The Preface.



There was neuer any thing by þ wit of mā
so wel deuised, or so sure established, which
in cōtinuance of time hath not bin corrup-
ted: as (among other things) it may plain-
ly appeare by the Cōmon prayers in the
Church, cōmonly called diuine seruice.
The first originall and ground wherof if
a man woulde search out by the ancient
Fathers, he shal finde that the same was not ordeyned but of a good
purpose, and for a great aduancement of godlines. For they so or-
dered the matter, that the whole Bible (or the greatest part thereof)
should bee read ouer once in the yeere: intending thereby, that the
Clergie, and specially such as were Ministers of the congregation,
should (by often reading and meditation of Gods word) bee stirred
vp to godlines themselves, and bee more able to exhort other by
wholesome doctrine, and to confute them, that were aduersaries to
the trueth. And further, that the people, by dayly hearing of holy
scripture read in the Church, should continually profite more and
more in the knowledge of God, and be the more enflamed with the
loue of his true religion. But these many peeres passed, this god-
ly and decent order of the auncient fathers hath beene so altered,
broken, & neglected, by planting in vncertaine Stories, Legends,
Respondes, Verses, vaine repetitions, Commemorations, and Sy-
nodalles, that commonly when any booke of the Bible was begun,
before three or foure Chapters were read out, all the rest were vn-
read. And in this sort, the booke of Esai was begun in Aduent,
and the booke of Genesis in Septuagesima: but they were onely
begun, and neuer read through. After a like sort were other bookes
of holy scripture vled. And moreouer, whereas Saint Paul would
haue such language spoken to the people in the Church, as they
might vnderstande and haue profite by hearing the same: the ser-
uice in this Church of England (these many peeres) hath bene
read in Latine to the people, which they vnderstoode not: so that
they haue heard with their eares onely, and their heart, spirit, and
minde haue not bene edified thereby. And furthermore, notwith-
standing that the ancient fathers haue diuided the Psalmes into
seuen portions, wherof euery one was called a Nocturne: nowe
of

The Preface.

of late time a few of them haue bene daily saide, and oft repeated, and the rest utterly omitted. Moreover, the number and hardnesse of the rules called the Pie, and the manifold chaungings of the seruice was the cause, that to turne the booke onely was so harde and intricate a matter, that many times there was more businesse to find out what should be read, then to reade it when it was found out.

These inconueniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawen out a Kalender for that purpose, which is plaine and easie to be vnderstanded, wherein (so much as may be) the reading of holy scriptures is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause bee cut off Anthemes, responses, Inuitatories, and such like things as did breake the continuall course of the reading of the scripture. Yet because there is no remedie, but that of necessitie there must be some rules, therefore certaine rules are here set forth, which as they be fewe in number, so they be plaine and easie to be vnderstanded. So that here you haue an order for prayer (as touching the reading of holy scripture) much agreeable to þe minde and purpose of the olde fathers, and a great deale more profitable and commodious then that which of late was vsed. It is more profitable, because here are left out many things, whereof some be untrue, some vncertaine, some vaine and superstitious, and is ordeined nothing to be read, but the very pure word of God, the holy Scriptures, or that which is euernely grounded vpon the same, and that in such a language and order, as is most easie and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainenes of the order, and for that the rules be fewe and easie. Furthermore, by this order the Curates shall neede none other Bookes for their publike seruice, but this booke and the Bible. By the meanes whereof, the people shall not bee at so great charges for bookes, as in times past they haue bene.

And where heretofore there hath bene great diuersitie in saying and singing in Churches within this Realme, some following Sarisburie vse, some Herford vse, some the vse of Bangor, some of Worke, and some of Lyncolne: nowe from henceforth all the whole Realme shall haue but one vse. And if any will iudge this way

The Preface.

more painefull, because that all things must be read vpon the booke, whereas before by the reason of so often repetition, they coulde saye many things by heart: If those men will weigh their labour, with the profit and knowledge which dayly they shall attaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost bee so plainly set forth, but doubtess may rise in the vse and practising of the same: To appease al such diuersitie (if any arise) & for the resolution of al doubtess concerning the maner howe to vnderstand, doe, & execute the things contained in this booke: The parties that so doubt, or diuersly take any thing, shall alway resort to the Bysshoppe of the Diocesse, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order be not contrary to any thing contayned in this booke. And if the Bysshoppe of the Diocesse be in any doubt, then he may send for the resolution thereof vnto the Archbishop.

Though it bee appointed in the afore written preface, that all thinges shall be read and sung in the Church in the English tongue, to the ende that the Congregation may be thereby edified: yet it is not ment, but when men say Morning and Euening prayer privately, they may say the same in any language that they themselves doe vnderstand.

And all Priestes and Deacons shall bee bounde to say dayly the Morning and Euening prayer, eyther privately or openly, except they be let by preaching, studying of diuinitie, or by some other vrgent cause.

And the Curate that ministrerh in euery parish Church or chappell, being at home, and not being otherwise reasonably lette, shall say the same in the parish Church or Chappell where he ministrerh, and shall toll a bell thereto, a conuenient time before he beginne, that such as bee disposed, may come to heare Gods worde, and to praye with him.

The .

*The Table and Kalender expressing the
order of Psalmes and Lessons to be said at Morning
and Evening prayer throughout the yere, (except cer-
taine proper feastes) as the rules following
more plainly declare.*

The order how the Psalter is appoynted to
be read.



The Psalter shall be read through once euery Mo-
neth, and because that some Monethes be longer
then some other bee, it is thought good to make
them even by this meanes. To euery Moneth
shalbe appointed (as concerning this purpose) iust
thirtie dayes.

And because January and March haue one day aboue the sayde
number, and February which is placed betweene them both, hath
onely xxviii. dayes: February shall borrowe of eyther of the Mo-
nethes (of Januarie and March) one day: And so the Psalter which
shalbe read in Februarie, must beginne the last day of Januarie, and
ende the first day of March.

And whereas May, Iuly, August, October, and December haue
xxxi. dayes apiece: It is ordered that the same Psalmes shall bee
read the last day of the sayde monethes, which were read the day be-
fore: So that the Psalter may begin againe the first day of the next
moneth ensuing.

Nowe to knowe what Psalmes shall be read euery day, looke in
the Kalender the number that is appoynted for the Psalmes, & then
finde the same number in this Table, and vpon that number shal you
see what Psalmes shalbe said at Morning and Evening prayer.

And where the Cxxx. Psalme is deuided into xxii. portions, and
is ouerlong to be read at one time: it is so ordered, that at one time
shall not be read aboue foure or fise of the sayd portions, as you shall
perceiue to be noted in this table folowing.

And here is also to bee noted, that in this Table and in all other
partes of the seruice, where any Psalmes are appoynted, the num-
ber is expressed after the great English Byble, which from the ix.
Psalme, vnto the Cxlviii. Psalme (folowing the diuision of the He-
brewes) doth varie in number from the common Latine translation.

A table for the order of the Psalmes
to be sayde at Morning and Euening
prayer.

Morning prayer.	Euening prayer.
1 i. ii. iii. iiii. v.	vi. vii. viii.
2 ix. x. xi.	xii. xiii. xiiii.
3 xv. xvi. xvii.	xviii.
4 19. 20. 21.	xxii. xxiii.
5 xxiiii. xxv. xxvi.	27. 28. 29.
6 xxx. xxxi.	32. 33. 34.
7 xxxv. xxxvi.	37.
8 xxxviii. xxxix. xl.	xli. xlii. xliii.
9 xliiii. xlv. xlvi.	xlvi. xlvii. xlviii. xlix.
10 l. li. lii.	liii. liiii. lv.
11 lvi. lvii. lviii.	lix. lx. lxi.
12 lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
13 lxviii.	lxix. lxx
14 lxxi. lxxii.	lxxiii. lxxiiii.
15 lxxv. lxxvi. lxxvii.	lxxviii.
16 lxxix. lxxx. lxxxi.	82. 83. 84. 85.
17 86. 87. 88.	89.
18 xc. xci. xcii.	xciii. xciiii.
19 xcv. xcvi. xcvii.	xcviii. xcix. c. ci.
20 cii. ciii.	ciii.
21 cv.	cvi.
22 cvii.	cviii. cix.
23 cx. cxii. cxiii.	cxiiii. cxv.
24 cxvi. cxvii. cxviii.	cxix. Inde. iiii.
25 Inde. v.	Inde. iiii.
26 Inde. v. (125.	Inde. iiii. (131.
27 120. 121. 122. 123. 124.	126. 127. 128. 129. 130.
28 132. 133. 134. 135.	136. 137. 138.
29 139. 140. 141.	cxlii. cxliii.
30 144. 145. 146.	cxlvii. cxlviii. cxlix. cl.

The order howe the rest of holy scripture
(beside the Psalter) is appointed to be read.

The olde Testament is appointed for the first Lessons at Morning and evening prayer, and shalbe read through every peere once, except certaine bookes and chapters, which bee least edifying, and might best be spared, and therefore are left vnread.

The new Testament is appointed for the second Lessons at Morning and Evening prayer, and shalbe read ouer orderly every peere thise, beside the Epistles and Gospels: except the Apocalyps, out of the which, there bee onely certaine Lessons appointed vpon diuers proper feasts.

And to know what Lessons shalbe read every day, finde the day of the Moneth in the Kalender, and there ye shall perceiue the bookes and Chapters that shall be read for the Lessons both at Morning and Evening prayer.

And here is to bee noted, that whensoever there bee any proper Psalmes or Lessons appointed for the Sundayes, or for any feast, moueable or vnmoueable: then the Psalmes and Lessons appointed in the Kalender, shalbe omitted for that time.

We must note also, that the Collect, Epistle and Gospel, appointed for the Sunday, shall serue all the weeke after, except there fall some feast that hath his proper.

When the peeres of our Lord may be deuided into foure even partes, which is every fourth peere: then the Sunday letter leapech, and that peere the Psalmes and Lessons which serue for the xxiii. day of Februarie, shal be read againe the day following, except it bee Sunday, which hath proper Lessons of the olde Testament, appointed in the table seruing to that purpose.

Also, wheresoever the beginning of any Lesson, Epistle, or Gospel, is not expessed, there ye must begin at the beginning of the Chapter.

And wheresoever is not expessed how farre shall bee read, there shall you reade to the end of the Chapter.

Item, so oft as the first Chapter of saint Matthewe is read either for Lesson or Gospel: ye shall begin the same at (The birth of Iesus Christ was on this wise, &c.) And the third Chapter of saint Lukes Gospel, shalbe read vnto (So that he was supposed to be the sonne of Ioseph.)

Proper Lessons to be

read for the first Lessons, both at morning and
Euening prayer, on the sundayes through-
out the yeere, and for some also the
second Lessons.

	Mattens.	Euen song.
Sundayes of Aduent.		
The first	Esai. i.	Esai. ii.
ii	b	xxiii
iii	xxb	xxvi
iiii	xxx	xxix
Sundayes after Christmas.		
The first	xxvii	xxviii
ii	xi	xlii
Sundayes after the Epiphanie.		
The first.	xliii	xlvi
ii	li	lxi
iii	lv	lxii
iiii	lviii	lxv
v	lix	lxxiii
Septuagesima.	Gene. i.	Gen. ii.
Seragesima.	iii	vi
Quinquagesima	ix	xii

<i>Lent.</i>	<i>Mattens.</i>	<i>Euenfong.</i>
First Sunday.	Gene. xix.	Gene. xxi.
ii	xxvii	xxviii
iii	xxxix	xlvi
iiii	xlvi	lv
v	Exod. iii.	Exod. v.
vi	ix	x
Easter Day.		
First Lesson.	Exod. xii.	Exod. xiii.
Second lesson.	Rom. vi.	Actes. ii.

Sundayes after Easter.

	<i>Mattens.</i>	<i>Euenfong.</i>
First Sunday.	Num. xvi.	Num. xxi.
ii	xxiii.	xxv
iii	Deut. iiii.	Deut. v.
iiii	vi	vii
v	viii	ix
Sunday after Ascension Day.	Deut. xii.	Deut. xiii.
Whitsunday.		
First Lesson.	Deut. xvi.	Wisdom. i.
Second Lesson.	Actes x.	Actes xix. It
	Then Peter o-	fortuned that
	pened his ac.	while Apollo
		was at ac.
Trinitie Sun-		(vnto) After
day.		these things.
First Lesson.	Gene. xvi.	Josuah. i.
Second Lesson.	Mat. iii.	

C. iiii.

Sundayes after Trinitie.

	Mattens.	Euenſong.
First	Joluah x.	Joluah. xxi.
ii	Judic. iiii.	Judic. v.
iii	i. King. ii.	i. King. iiii.
iiii	xii	xiii
v	xb	xbii
vi	ii. King. xii.	ii. King. xxi.
vii	xxii.	xxiii
viii	iii. King. xiii.	iii. King. xvi.
ix	xbiii.	xix
x	xxi.	xxii
xi	iiii. King. v.	iiii. King. ix.
xii	x	xbiii
xiii	xix	xxii
xiiii	Jerem. v.	Jeremie xxii.
xb	xxxb	xxvi.
xbi	Ezech. ii.	Ezech. xiiii.
xbii	xbi.	xbiii
xbiii	xx	xxiii
xix	Dan. iii.	Daniel. vi.
xx	Joel. ii.	Micha. vi.
xxi	Abacuc ii.	Proverb. i.
xxii	Proverb. ii.	Proverb. iiii.
xxiii	xi	xix
xxiiii	xiii	xiiii
xxv	xb	xbi
xxvi	xbii	xix

Lessons proper for holy dayes.

	Mattens.	Euenlong.
Saint Andrew. S. Thomas the Apostle.	Proverb.xx. xxiii.	Proverb.xxi. xxiii.
Natiuitie of Christ. Fyrst Lesson.	Esai.ix.	Esai.vii. God spake once agayne to, &c.
Second Lesson.	Luke ii. (vnto) And vnto men good will.	Titus iii. The kindnesse and loue. &c.
Saint Steuen. Fyrst Lesson.	Prover. xxviii.	Eccle. iiii.
Second Lesson.	Actes vi. & vii. Steuen full of faith and pow- er. &c. (vnto) And when 40. yeeres, &c.	Actes. vii. And when 40. yeres were expi- red, there appea- red vnto Moses &c. (vnto) Ste- uen full of the holy ghost. &c.
Saint John. Fyrst Lesson.	Eccle. v.	Ecclesi. vi.
Second Lesson.	Apocalyp. i.	Apoc. xxi.
Innocentes Day.	Jerem. xxxi. (vnto) Moyses uer I heard E- phraim.	Isa. i.
Circumcision. Fyrst Lesson.	Genesis xvi.	Deut. x. (vnto) And now Il. &c.
Second Lesson.	Roman. ii.	Colos. ii.

Mattens Euenfong.

The Epiphanie.

First Lesson.

Esay. lr.

Esai xlix.

Second Lesson.

Luke. iiii. (vnto)

John ii. (vnto)

So that he was
supposed to bee
the sonne of Jo-
seph.

After this hee
went to Caper-
naum.

Conuerfion of
saint Paul.

First Lesson.

wisdome. v.

wisdome. vi.

Second Lesson.

Actes xxii. (vnto)

Actes. xxvi.

They heard him.

Purification of
virgin Marie.

wisdome. ix.

wisdome. xii.

Saint Matthe

wisdome. xix.

Eccle. i.

Annunciation
of our Lady.

Eccle. ii.

Eccle. iii.

Wednesday be-
fore Easter.

Osee. xiii.

Osee. xiiii.

Thursday be-
fore Easter.

Daniel. ix.

Jerem. xxxi.

Good Friday.
Easter Euen.

Genesis xxii.

Esai. liii.

Zacha. ix.

Erod. xiii.

Monday in Ea-
ster weeke.

First Lesson.

Erod. xvi.

Erod. xvii.

Second Lesson.

Matth. xxviii.

Actes. iii.

Tuesday in Ea-
ster weeke.

First Lesson.

Erod. xx.

Erod. xxii.

Second Lesson.

Luke xxiii.

i. Cor. xv.

vnto, And behold
two of them,

Mattens. Euen song.

Saint Marke.

Eccle. iiii.

Eccle. v.

Saint Philip
and Jacob.
Ascension day.

Eccle. vii.

Eccle. ix.

Deut. x.

iii. King. ii.

Monday in
Whitsun weeke.
First Lesson.

Genesis xi. vnto
These are the genera-
tions of Sem.

Num. xi. Gather
vnto me 70. men
ac. vnto Moses
and the elders
returned.

Second Lesson.

i. Cor. xii.

Deut. xxx.

Tuesday in
Whitsun weeke.

i. Kings. xix.
David came to
Samuel to

Saint Barnabe
First Lesson.

Rama. ac.

Eccle. xii.

Second Lesson.

Eccle. x.

Actes x. (vnto)

Actes xiiii.

After certaine
dayes.

S. John Bapt.
First Lesson.

Mal. iii.

Mal. iii.

Second Lesson.

Mat. xiii.

Mat. xiiii. (vnto)

When Iesus
heard.

Saint Peter.
First Lesson.

Eccl. x. b.

Eccl. x. b.

Second Lesson.

Actes iii.

Actes iii.

Saint James.

Ecclus. xxi.

Ecclus. xxiii.

S. Bartlemew.

xxv

xxix.

S. Matthew.

xxv

xxviii.

S. Michael.

xxix.

xlvi.

Saint Luke.

li.

Job. i.

Simon & Jude.

First Lesson.

Job. xxiii. x. b.

xlvi.

All Saintes.	Mattens.	Euenfong.
Fyrst Lesson.	Matth. iii. (vnto) Blessed is rather the barren.	Matth. v. (vnto) His ielousie also.
Second lesson.	Hebryes xi. xii. Saints by faith, (vnto) If yee en- dure chastening.	Apocalypse xix. (vnto) And I sawe an Angel stande.

Proper Psalmes on certayne dayes.

	Mattens.	Euenfong.
Christmas Day.	Psal. xix. xlv. lxxv.	lxxxix. Ix Cxxii
Easter Day.	ii lvii Cxi	Cxii Cxi Cviii
Ascension Day.	viii xv xxi	xxiii lxxvii Cviii
Whitsunday.	xlv lxxvii	Ciii Cxlv

An Acte for the vni- formitie of Common prayer, and seruice in the Church, and admi- nistration of the Sacraments.



Where at the death of our late soueraigne Lord King Edward the first, there remained one uniforme order of Common seruice and prayer, and of the administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set forth in one booke, entituled, The booke of Common prayer, and administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorized by acte of Parliament, holden in the fifth and sixth peeres of our saide late soueraigne Lord King Edward the sixth, entituled, An acte for the vniiformitie of common prayer, and administration of the Sacraments: the which was repealed and taken away by acte of Parliament, in the first peere of the reigne of our late Soueraigne Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the professors of the trueth of Christes religion.

Be it therefore enacted by the authoritie of this present Parliament, that the saide estatute of repeale, and euery thing therein contained, only concerning the said booke, and the seruice, administration of Sacraments, Rites, and Ceremonies, contained or appointed in, or by the said booke, shalbe voyde and of none effect, from and after the feast of the Nativity of Saint John Baptist next comming. And that the said booke, with the order of seruice, and of the administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added, and appointed by this estatute, shall stand, and be from and after the said feast of the Nativity of Saint John Baptist, in full force and effect, according to the tenour and effect of this estatute: any thing in the foresaid statute of repeale to the contrary, notwithstanding.

And further be it enacted by the Queenes highnesse with the assent of the Lordes and commons in this present parliament assembled, and by the authoritie of the same, that all and singular ministers, in any Cathedral or parish Church, or other place within this Realme of England, Wales, and the marches of the same, or other the Queenes dominions, shall from and after the feast of the Nativity of Saint John Baptist next comming, be bounden to say and vse the Mattens, Euen-song, celebration of the Lordes Supper, and administration of eche of the Sacraments, and al their Common and open prayer, in such order and fourme as is mentioned in the saide booke, so authorized by Parliament in the said fifth and sixth pere of the reigne of King Edward the sixth, with one alteration or addition of certayne lessons to be used on euery Sunday in the pere, and the fourme of the Letanie altered and corrected, and two sentences onely added in the deliuerie of the Sacrament to the communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoever minister, that ought or should sing or say Common prayer mentioned in the said booke, or minister the Sacraments, from and after the feast of the Nativity of Saint John Baptist next comming, refuse to vse the saide Common prayers, or to minister the Sacraments in such Cathedral or Parish Church, or other places, as he shoulde vse to minister the same, in such order and fourme as they be mentioned and set forth in the said booke, or shall wilfully or obstinately (standing in the same) vse any other Rite, Ceremonie, Order, Fourme, or manner of celebrating of the Lordes Supper openly or priuily, or Mattens, Euen-song, administration of the Sacraments, or other open prayers, then is mentioned and set forth in the saide Booke (Open Prayer in and throughout this Acte, is meant that prayer which is for other to come vnto or heare, either in common Churches, or priuate Chappels, or Oratories, commonly called the seruice of the Church) or shall preach, declare, or speake any thing in the derogation, or deprauiing of the said Booke, or any thing therein contained, or of any part thereof, and shal be thereof labours full.

An Acte for the vniformitie

fully convicted, according to the lawes of this Realme, by verdict of twelve men, or by his owne confession, or by the notorious evidence of the facts: shall lose and forfeite to the Queenes Highnesse, her heires and successours, for his first offence, the profite of all his spirituall benefices or promotions, continuing or arising in one whole pere next after his conviction: And also that the person so convicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without baile or mainprise. And if any such person, once convicted of any offence concerning the premises, shall after his first conviction estoones offende, and be thereof in forme aforesayde lawfully convicted: that then the same person shall for his second offence suffer imprisonment by the space of one whole pere, and also shall therefore be deprived ipso facto of all his spirituall promotions. And that it shall be lawfull to all patrons or donors of all and singular the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twice convicted in forme aforesayde, shall offend against any of the premises the third time, and shall be thereof in forme aforesayde lawfully convicted: that then the person so offending, and convicted the third time, shall be deprived ipso facto of all his spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and be convicted in forme aforesayde, concerning any of the premises, shall not be beneficed, nor have any spirituall promotion: that then the same person so offending and convicted, shall for the first offence suffer imprisonment during one whole pere next after his saide conviction, without baile or mainprise. And if any such person not having any spirituall promotion, after his first conviction, shall estoones offend in any thing concerning the premises, and shall in forme aforesayde be thereof lawfully convicted: that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordeined and enacted by the authoritie abovesayde, that if any person or persons whatsoever, after the sayd feast of the Natiuite of Saint John Baptist next coming, shall in any Enterlides, Playes, Songs, Rymes, or by other open wordes, declare or speake any thing in the derogation, depraving, or despising of the same booke, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings, compel, or cause, or otherwise procure, or maintain any Parson, Vicar, or other minister, in any Cathedral or Parish Church, or in Chappell, or in any other place, to sing or say any Common and open prayer, or to minister any Sacrament, otherwise or in any other maner and forme then is mentioned in the sayde booke, or that by any of the sayde meanes, shall unlawfully interrupt or let any Parson, Vicar, or other minister, in any Cathedral or Parish Church, Chappell, or any other place, to sing or say common and open Prayer, or to minister the Sacraments, or any of them, in such manner and forme as is mentioned in the sayde booke: that then every such person being thereof lawfully convicted in forme abovesayde, shall forfeite to the Queene our Soueraigne Lady, her heires, and successours, for the first offence an hundred marks. And if any person or persons, being once convicted of any such offence, estoones offend against any of the last recited offences, and shall in forme aforesayde be thereof lawfully convicted: that then the same person so offending and convicted shall for the second offence forfeite to the Queene our Soueraigne Lady, her heires, and successours, foure hundred marks. And if any person, after he, in forme aforesayde, shall have bene twice convicted of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in forme abovesayde lawfully convicted: that then every person so offending and convicted, shall for his third offence, forfeite to our Soueraigne Lady the Queene, all his goods and cattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premises, shall be convicted in forme aforesayde, doe not pay the summe to be payd by vertue of his conviction, in such maner and forme as the same ought to be payd, within sixe weekes next after his conviction: that then every person so convicted, and so not paying the same, shall for the same first offence, in steade of the said summe, suffer imprisonment by the space of sixe moneths, without baile or mainprise. And if any person or persons that for his second offence concerning the premises, shall be convicted in forme aforesayde, doe not pay the sayd summe to be paid by vertue of his conviction and this estatute, in such maner and forme as the same ought to be paid, within sixe weekes next after his

of Common Prayer.

his said second conviction: that then every person so convicted and not so paying the same, shall for the same second offence, in the stead of the said summe, suffer imprisonment during twelve moneths, without baple or mainprise. And that from and after the said feast of the Nativite of Saint John Baptist next coming, all and every person and persons, inhabiting within this Realme, or any other the Queenes Majesties dominions, shall diligently and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their Parish Church or Chappell accustomed, or upon reasonable let thereof, to some viual place where Common prayer and such service of God shall be used in such time of let, upon every Sunday, and other dayes ordeined and used to be kept as holy dayes: and then and there to abide orderly and soberly, during the time of Common prayer, preachings, or other service of God, there to be used and ministred, upon paine of punishment by the censures of the Church: and also upon paine that every person so offending, shall forfeit for every such offence xii. d. to be levied by the Churchwardens of the Parish, where such offence shall be done, to the use of the poore of the same Parish, of the goodes, landes and tenements of such offendour, by way of distresse. And for due execution hereof, the Queenes most excellent Majestie, the Lordes Temporal, and all the commons in this present Parliament assembled, doeth in Gods name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof, may be had throughout their Diocesse and charges, as they will answer before God, for such cruell and plagues wherewith Almighty God may justly punish his people for neglecting his good and wholesome Lawe. And for the authoritie in this behalfe, be it further enacted by the authoritie aforesayde, that all and singular the same Archbishops, Bishops, and all other their officers, exercising Ecclesiasticall jurisdiction, aswell in place exempt, as not exempt, within their Diocesse, shall have full power and authoritie by this acte, to reforme, correct, and punish by Censures of the Church, all and singular persons, which shall offend within any their jurisdictions or Diocesse, after the said feast of the Nativite of Saint John Baptist next coming, against this acte and statute: Any other Law, statute, privilege, libertie, or promise heretofore made, had, or suffered to the contrarie, notwithstanding.

And it is ordeyned and enacted by the authoritie aforesayde, that all and every Justices of Oyer and Determiner, or Justices of Assise, shall have full power and authoritie in every of their open and generall Sessions, to enquire, heare, and determine all, and all manner of offences that shall be committed or done contrary to any article contained in this present acte, within the limits of the Commission to them directed, and to make processe for the execution of the same, as they may doe against any person being indited before them of trespassse, or lawfully convicted thereof.

Provided alwayes, and be it enacted by the authoritie aforesaid, that all and every Archbishop and Bishop, shall or may at all time and times at his libertie and pleasure, joine and associate himselfe, by vertue of this acte, to the Justices of Oyer and Determiner, or to the sayde Justices of Assise, at every of the said open and generall Sessions to be holden in any place within his Diocesse, for and to the inquirie, hearing, and determining of the offences aforesayd.

Provided also, and be it enacted by the authoritie aforesaid, that the bookes concerning the said services, shall at the costs and charges of the Parishioners of every parish and Cathedrall Church, be attained and gotten before the feast of the Nativite of Saint John Baptist next following: and that all such Parishes and Cathedrall Churches, or other places where the sayd bookes shall be attained and gotten before the sayde feast of the Nativite of Saint John Baptist, shall within three weekes next after the said bookes so attained and gotten, use the said service, and put the same in use according to this Act.

And be it further enacted by the authoritie aforesayde, that no person or persons shall be at any time hereafter impeached, or otherwise molested, of, or for any of the offences above mentioned, hereafter to be committed or done contrary to this acte, unless he or they so offending, be thereof indited at the next generall Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed or done contrary to the tenor of this acte.

Provided alwayes, and be it ordeined and enacted by the authoritie aforesaid, that all and singular Lordes of the Parliament, for the third offence above mentioned, shall be

An Acte for the vniformitie &c.

be tryed by their Peeres.

Provided also, and be it ordeined and enacted by the authoritie aforesaid, that the Mayor of London, and all other Mayors, Bayliffes, and other head officers, of all and singular Cities, Boroughs and Townes corporate, within this Realme, Wales, and the Marches of the same, to the which Iustices of Assise doe not commonly repaire, shall have full power and authoritie by vertue of this acte, to enquire, heare, and determine the offences abovesaide, and euery of them, peerele within xii. dayes after the feasts of Easter and Saint Michael the Archangel, in like maner and fourme as Iustices of Assise, and Oyer and Determiner may doe.

Provided alwayes, and be it ordeined and enacted by the authoritie aforesaid, that all and singular Archbishops and Bishops, and euery of their Chauncellours, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiasticall iurisdiction, shall have full power and authoritie, by vertue of this acte, as well to enquire in their visitation, synodes, or elsewhere within their iurisdiction, at any other time and place, to take accusations and informations of all and euery the things aboue mentioned, done, committed, or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration, or deprivation, and other Censures and processes in like fourme as heretofore hath bene used in like cases by the Queenes Ecclesiasticall lawes.

Provided alwayes, and be it enacted, that whatsoeuer person offending in the premises, shall for the offence first receiue punishment of the ordinarie, hauing a testimonial thereof vnder the saide Ordinaries seale, shall not for the same offence eftsoones be comected before the Iustices: and likewise receiuing for the saide first offence punishment by the Iustices, he shall not for the same offence eftsoones receiue punishment of the Ordinarie: any thing contained in this acte to the contrary, notwithstanding.

Provided alwayes, and be it enacted, that such ornaments of the Church, and of the ministers thereof, shalbe reteined, and be in vse, as was in this Church of England by the authoritie of Parliament in the second yere of the raigne of King Edward the sixth, vntill other order shall be therein taken by authoritie of the Queenes Maiestie, with the aduise of her commissioners, appointed and authorized vnder the great seale of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be used in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this booke: the Queenes Maiestie may by the like aduise of the saide Commissioners, or Metropolitane, ordaine and publish such further ceremonies or rites, as may be most for the aduancement of Gods glorie, the edifying of his Church, and the due reuerence of Chyistles holy mysteries and Sacraments.

And be it further enacted by the authoritie aforesayde, that all lawes, statutes, & ordinances, wherein or whereby any other service, administration of Sacraments, or Common prayer is limited, established, or set forth to be used within this Realme, or any other the Queenes dominions and countreys, shall from henceforth utterly be voyde, and of none effect.

✿ The order vwhere

Morning and Euening prayer
shall be vsed and said.

THe Morning and Euening prayer shall be vsed in the accustomed place of the Church, Chappell, or Chancell, except it shall be otherwise determined by the Ordinarie of the place. And the Chancels shal remaine as they haue done in times past.

And here is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall vse such ornaments in the Church, as were in vse by the authority of Parliamēt, in the second yeere of the reigne of king Edward the sixt, according to the Act of Parliament in that case made & prouided.

An order for Morning prayer dayly throughout the yeere.

At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shall reade with a loude voice some one of these sentēces of the Scriptures that followe. And then shal he say that which is written after the said sentences.



At what time soeuer a sinner Eze.xviii.
doth repent him of his sinne frō
the bottome of his heart, I will
put all his wickednes out of my
remembrance, saith the Lord.

I doe knowe mine owne wickednesse, and my sinne is alway
against me. Psal.li.

A.i.

Turne

An Acte for the vniformitie &c.

be tried by their Peeres.
Provided also, and be it ordeined and enacted by the authoritie aforesaid, that the Mayor of London, and all other Mayors, Bayliffes, and other head officers, of all and singular Cities, Boroughs and Townes corporate, within this Realme, Wales, and the Marches of the same, to the which Justices of Peace doe not commonly repaire, shall have full power and authoritie by vertue of this acte, to enquire, heare, and determine the offences abovesaid, and every of them, pertain within xv. dayes after the feasts of Easter and Saint Michael the Archangel, in like manner and fourme as Justices of Peace, and Oyer and Determiner may doe.

Provided alwayes, and be it ordeined and enacted by the authoritie aforesaid, that all and singular Archbishops and Bishops, and every of their Chauncellours, Comptrollers, Archdeacons, and other Officers, having any peculiar Ecclesiasticall jurisdiction, shall have full power and authoritie, by vertue of this acte, as well to enquire in their visitation, synodes, or elsewhere within their jurisdiction, at any other time and place, to take accusations and informations of all and every the things abovesaid, done, committed, or perpetrated within the limits of their jurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration, or deprivation, and other Censures and processes in like fourme as heretofore hath bene used in like cases by the auncient Ecclesiasticall lawes.

Provided alwayes, and be it enacted, that whatsoever person offending in the premises, shall for the offence first receive punishment of the ordinarie, having a testimonial thereof under the hand of the ordinarie, shall not for the same offence afterwards be convicted before the Justices: and likewise receiving for the said first offence punishment by the Justices, he shall not for the same offence afterwards receive punishment of the ordinarie: any thing contained in this acte to the contrary notwithstanding.

Provided alwayes, and be it enacted, that such ornaments of the Church, and of the ministers thereof, shalbe retained, and be in use, as was in this Church of England by the authority of Parliament in the second yere of the reigne of King Edward the Sixth, until other order shall be therein taken by authority of the Queenes Majestie, with the advice of her commissioners, appointed and authorized under the great seal of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this booke, the Queenes Majestie may by the like advice of the sayde Commissioners, or Metropolitane, ordaine and publish such further ceremonies or rites, as may be most for the advancement of Gods glorie, the edifying of his Church, and the due reverence of Christes holy mysteries and Sacraments.

And be it further enacted by the authoritie aforesaid, that all lawes, statutes, & ordinances, wherein or whereby any other service, administration of Sacraments, or Common prayer is limited, established, or set forth to be used within this Realme, or any other the Queenes dominions and countreys, shall from henceforth utterly be void, and of none effect.

And be it further enacted by the authoritie aforesaid, that all lawes, statutes, & ordinances, wherein or whereby any other service, administration of Sacraments, or Common prayer is limited, established, or set forth to be used within this Realme, or any other the Queenes dominions and countreys, shall from henceforth utterly be void, and of none effect.

And be it further enacted by the authoritie aforesaid, that all lawes, statutes, & ordinances, wherein or whereby any other service, administration of Sacraments, or Common prayer is limited, established, or set forth to be used within this Realme, or any other the Queenes dominions and countreys, shall from henceforth utterly be void, and of none effect.

✻ The order where

Morning and Evening prayer
shall be vsed and said.

THe Morning and Evening prayer shall be vsed in the accustomed place of the Church, Chappell, or Chancel, except it shall be otherwise determined by the Ordinarie of the place. And the Chancels shal remaine as they haue done in times past.

And here is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall vse such ornaments in the Church, as were in vse by the authority of Parliamēt, in the second yeere of the reigne of king Edward the sixt, according to the Act of Parliament in that case made & prouided.

An order for Morning prayer
dayly throughout the yeere.

At the beginning both of Morning prayer, and likewise of Euening prayer, the Minister shall reade with a loude voice some one of these sentēces of the Scriptures that followe. And then shal he say that which is written after the said sentences.



At what time soeuer a sinner Eze.xviii.
doth repent him of his sinne frō
the bottome of his heart, I will
put all his wickednes out of my
remembrance, saith the Lord.

I doe knowe mine owne wickednesse, and my sinne is alway
against me. Psal.li.

A.i.

Turne

Morning prayer.

- Psal.li. Turne thy face away from our sinnes (O Lorde) and blot out all our offences.
- Psal.li. A sorrowfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts.
- Ioel ii. Rent your hearts, and not your garments, and turne to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercy, and such a one that is soze for your afflictions.
- Dan.ix. To thee (O Lorde God) belongeth mercie and forgiveness, for wee haue gone away from thee, and haue not hearkened to thy voyce, whereby we might walke in thy lawes, which thou hast appoynted for vs.
- Iere.x. Correct vs (O Lorde) and yet in thy iudgement, not in thy furie, least wee should bee consumed and brought to nothing.
- Mat.iii. Amend your liues, for the kingdome of God is at hand.
- Luke xv. I will goe to my father, and say to him, Father, I haue sinned against heauen and against thee: I am no more worthy to be called thy sonne.
- Psa. cxliii. Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.
- i.Iohn i. If we say that we haue no sinne, wee deceiue our selues, and there is no trueth in vs.

Dearely beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifolde sinnes and wickednesse, and that wee should not dissemble nor cloke them before the face of almightie God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the ende that we may obtaine forgiveness of the same, by his infinite goodnesse and mercie.

Morning prayer.

mercy. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought we most chiefly so to do, when we assemble and meete together, to render thanks for the great benefits that we haue receiued at his hands, to set forth his most worthy prayse, to heare his most holy worde, and to aske those things which bee requisite and necessarie, as well for the body as the soule. Wherefore I pray and beseech you as many as bee here present: to accompany me with a pure heart & humble voyce, vnto the throne of the heavenly grace, saying after me.

A general confession to be sayd of the whole Congregation after the Minister, kneeling.

A Almighty and most mercifull Father, wee haue erred and strayed from thy wayes like lost sheepe, wee haue followed too much the deuises & desires of our owne hearts, we haue offended against thy holy lawes, we haue left vndone those things which wee ought to haue done, and wee haue done those things which wee ought not to haue done, and there is no health in vs, but thou, O Lord, haue mercy vpon vs miserable offenders. Spare thou them, O God, which confesse their faultes, restore thou them that be penitent, according to the promises declared vnto mankind in Christ Iesu our Lorde: And graunt, O most merciful Father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glorie of thy holy Name, Amen.

The absolution to be pronounced by the Minister alone.

A Almighty God, the Father of our Lorde Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednesse

Morning prayer.

nesse and liue, and hath giuen power and commandement to his ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes: hee pardoneth and absolueth all them which truly repent, and vnfeinedly beleue his holy Gospel. Wherefore we beseech him to graunt vs true repentance and his holy spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall ioy, thorowe Iesus Christ our Lord.

The people shal answere, Amen.

Then shal the Minister begin the Lordes prayer with a loude voyce.

Our father which art in heauen, &c.

Then likewise he shal say.

O Lord open thou our lippes.

Answer.

And our mouth shall shew forth thy prayse.

Priest.

O God make speede to saue vs.

Answer.

O Lorde make haste to helpe vs.

Priest.

Glozy be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Prayse ye the Lorde.

Then shalbe said or sung this Psalme folowing.

Venite ex-
ultemus
Domino.
Psal. 95.



Come, let vs sing vnto the Lorde: let vs heartily reioyce in the strength of our saluation.

Let vs come before his presence with thankes.

Morning prayer.

thanksgiuing: and shewe your selues glad in him with Psalmes.

For the Lorde is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the strength of the hilles is his also.

The sea is his, and he made it: and his hands prepared the drie land.

O come, let vs worship, and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderness.

When your fathers tempted me: proued me, and sawe my workes.

Fortie yeeres long was I grieved with this generation, and said: it is a people that do erre in their hearts, for they haue not knowen my wayes.

Vnto whome I swaie in my wrath: that they should not enter into my rest.

Glozy be to the Father, &c. As it was in the &c.

Then shal followe certayne psalmes in order, as they bee appointed in a Table made for that purpose, except there be proper psalmes appointed for that day. And at the ende of euery psalm throughout the yeere, and likewise in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shalbe repeated: Glozy be to the Father, &c. As it was in the &c.

Then shal bee read two Lessons distinctly with a loude voyce, that the people may heare. The first of the olde Testament. The seconde of the Newe, like as they be appoynted in the Kalender, except there bee

Morning prayer.

proper Lessons assigned for that day, the Minister that readeth the Lesson, standing, and turning him so as hee may be best heard of al such as be present. And before euery Lesson, the Minister shal say thus.. The first, second, third, or fourth Chapter of Genesis, or Exodus, Mattheue, Marke, or other like, as is appoynted in the Kalender. And in the ende of euery Chapter, hee shal say, **Here endeth such a Chapter of such a booke.** And to the ende the people may the better heare in such places where they doe sing, there shal the Lessons bee sung in a plaine tune, after the manner of distinct reading: and likewise the Epistle and Gospel. After the first Lesson, shal followe Te Deum Laudamus in English, dayly throughout the whole yeere.

Te Deum
laudamus

We praye thee, O God: wee know ledge thee to be the Lord.
All the earth doth worshipping thee: the father everlasting.
To thee al Angels cry aloud: the hea uens, and all the powers therein.
To thee Cherubin, and Seraphin: continually doe cry.
Holy, holy, holy: Lord God of Sabaoth.
Heaue and earth are full of the Maiestie: of thy glory.
The glorious companie of the Apostles: praye thee.
The goodly fellowship of the Prophets: praise thee.
The noble arme of Martyrs: praise thee.
The holy Church throughout all the worlde: doeth knowledge thee.
The father of an infinite Maiestie.
The honorable: true, and onely sonne.
Also the holy Ghost: the comforter.
Thou art the king of glory: O Christ.

Thou

Morning prayer.

Thou art the everlasting sonne: of the father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the virgins wombe.

When thou haddest overcome the sharpenesse of death: thou diddest open the kingdome of heauen to all beleeuers.

Thou sittest on the right hand of God: in the glory of the Father.

We beleue that thou shalt come: to be our iudge.

We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saintes: in glory everlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for ever.

Day by day: we magnifie thee.

And we worship thy name: euer worlde without ende.

Trouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord haue mercie vpon vs: haue mercie vpon vs.

O Lord let thy mercie lighte vpon vs: as our trust is in thee.

O Lorde, in thee haue I trusted: let me neuer bee confounded.

O this Canticle. Benedicite omnia opera, &c.



All yee workes of the Lorde, blesse ye the Lord: praise him, and magnifie him for ever. Benedi- cite.

O ye Angels of the Lord, blesse ye the Lord: praise him, and magnifie him for ever.

O ye heauens, blesse ye the Lorde: praise him, and magnifie him for ever.

Morning prayer.

O ye waters that bee aboue the firmament, blesse ye the Lord: praise him and magnifie him for euer.

O all ye powers of the Lorde, blesse yee the Lorde: prayse him and magnifie him for euer.

O ye Sunne and Moone, blesse yee the Lorde: prayse him and magnifie him for euer.

O ye starrs of heauen, blesse ye the Lorde: praise him and magnifie him for euer.

O ye snowes and dew, blesse ye the Lord: praise him and magnifie him for euer.

O ye winds of God, blesse ye the Lord: prayse him and magnifie him for euer.

O ye fire and heate, blesse yee the Lord: prayse him and magnifie him for euer.

O ye winter and sommer, blesse ye the Lord: praise him and magnifie him for euer.

O ye dewes and frostes, blesse ye the Lorde: praise him and magnifie him for euer.

O ye frost and colde, blesse ye the Lord: prayse him and magnifie him for euer.

O ye yce and snowe, blesse ye the Lord: prayse him and magnifie him for euer.

O ye nights and dayes, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye light and darknesse, blesse ye the Lord: praise him and magnifie him for euer.

O ye lightnings and cloudes, blesse ye the Lorde: prayse him and magnifie him for euer.

O let all the earth blesse the Lord: yea, let it praise him and magnifie him for euer.

O yee mountaines and hilles, blesse yee the Lord: prayse him and magnifie him for euer.

O all yee greene things vpon the earth, blesse yee the Lord: praise him and magnifie him for euer.

Q

Morning prayer.

O yee welles, blesse yee the Lorde: prayse him and magnifie him for euer.

O ye Seas and floods, blesse ye the Lorde: prayse him and magnifie him for euer.

O ye whales & all that moue in the waters, blesse ye the Lord: praise him and magnifie him for euer.

O all ye foules of the ayre, blesse ye the Lord: praise him and magnifie him for euer.

O all ye beastes and cattell, blesse yee the Lorde: prayse him and magnifie him for euer.

O ye children of men, blesse ye the Lord: praise him and magnifie him for euer.

O let Israel blesse the Lord: prayse him and magnifie him for euer.

O ye priestes of the Lord, blesse ye the Lord: praise him and magnifie him for euer.

O yee seruants of the Lorde, blesse yee the Lorde: prayse him and magnifie him for euer.

O ye spirits and soules of the righteous, blesse yee the Lord: praise him and magnifie him for euer.

O ye holy and humble men of heart, blesse yee the Lord: praise him and magnifie him for euer.

O Ananias, Azarias, and Misael, blesse yee the Lord: praise him and magnifie him for euer.

Glozy be to the father, and to the sonne, &c.

As it was in the beginning, &c.

And after the second Lesson, shal bee vsed and sayd Benediculus in English as followeth.

Blessed bee the Lorde God of Israel: for Benedictee hath visited and redeemed his people.

And hath raysed by a mightie saluation for vs: in the house of his seruant

Morning prayer.

uant David.

As hee spake by the mouth of his holy Prophets:
which haue bene since the world began.

That we should bee saued from our enemies: and
from the hands of all that hate vs.

To perfourme the mercie promised to our forefa-
thers: and to remember his holy couenant.

To performe the othe which he sware to our fore-
father Abraham: that he would giue vs.

That we, being deliuered out of the handes of our
enemies: might serue him without feare.

In holinesse and righteousnesse before him: al the
dayes of our life.

And thou childe shalt be called the Prophet of the
Highest: for thou shalt goe before the face of the Lord,
to prepare his wayes.

To giue knowledge of saluation vnto his people:
for the remission of their sinnes.

Through the tender mercie of our God: whereby
the day spring from on high hath visited vs.

To giue light to them that sit in darkenesse, and in
the shadowe of death: and to guide our feete into the
way of peace.

Glorie be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Or the C. Psalme. Iubilate Deo.

Iubilate
Deo.



Be ioyfull in the Lorde (all yee landes):
serue the Lord with gladnes, and come
before his presence with a song.

Be ye sure that the Lorde he is God:
it is he that hath made vs, and not wee
our selues, wee are his people, and the sheepe of his
pasture.

¶ goe

Morning prayer.

Go your way into his gates with thanks giuing, and into his Courts with praise: be thankfull vnto him, and speake good of his name.

For the Lorde is gracious, his mercie is euerslasting: and his trueth endureth from generation to generation.

Glozy be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Then shal be said the Creede, by the minister and the people standing.

I beleue in God, the Father almightie, maker of heauen and earth: and in Iesus Christ his onely Sonne our Lorde, which was conceived by the holy Ghost, borne of the virgin Marie, suffered vnder Ponce Pilate, was crucified, dead, and buried, he descended into hell, the third day hee rose againe from the dead, hee ascended into heauen, and sitteth on the right hand of God the father almightie: from thence shal he come to iudge the quicke and the dead. I beleue in the Holy Ghost, the Holy Catholique Church, the communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerslasting, Amen.

And after that, these prayers following, as wel at Evening prayer, as at Morning prayer, al deuoutly kneeling, the Minister first pronouncing with a loude voyce.

The Lord be with you.

Answer.

And with thy spirit.

The

Morning prayer.

The Minister.

Let vs pray.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercy vpon vs.

Then the Minister, Clerkes, and people shal say the
Lordes prayer in English, with a loude voyce.

Our Father which art in heauen, &c.

Then the Minister standing vp shal say.

O Lord shew thy mercie vpon vs.

Answer.

And graunt vs thy saluation.

Priest.

O Lord saue the Queene.

Answer.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy ministers with righteousness.

Answer.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Answer.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answer.

Because there is none other that fighteth for vs, but
onely thou, O God.

Priest.

O God make cleane our hearts within vs.

Answer.

And take not thy holy spirit from vs.

Then

Morning prayer.

Then shal followe three Collects, The first of the day, which shalbe the same that is appointed at the Communion. The second for peace. The third, for grace to liue wel. And the two last Collects shal neuer alter, but dayly bee sayde at Morning prayer throughout al the yeere, as foloweth.

The second Collect for peace.

O God, which art Authour of peace, and louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome: defend vs thy humble seruants in all assaultes of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord, Amen.

The third Collect for Grace.

O Lord our heauenly Father, Almightye and everlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mightie power, and graunt that this day we fall into no sinne, neither runne into any kinde of danger: but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight through Iesus Christ our Lord, Amen.

An

An order for Euening

prayer throughout the yeere.

The Priest shal say.

Our father which art in heauen, &c.

Then likewise he shal say.

Lord open thou our lippes.

Answer.

And our mouth shall shew forth thy prayse.

Priest.

God make speede to saue vs.

Answer.

Lord make haste to helpe vs.

Priest.

Glozy be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Prayse ye the Lord.

Then psalmes in order, as they be appointed in the Table for psalmes, except there be proper psalmes appointed for that day. Then a Lesson of the old Testament, as is appointed likewise in the Kalender, except there be proper lessons appointed for that day. After that Magnificat in English, as followeth.

Magnifi-
cat.
Luke 1.

My soule doth magnifie the Lord: and my spirit hath reioyced in God my sautour. For he hath regarded: the lowliness of his handmaiden. For beholde from hencefoorth: all generations shall call me blessed.

For he that is mightie hath magnified me: and holy is his Name.

And his mercy is on them that feare him: throughout all generations.

Dee

Euening prayer.

Hee hath shewed strength with his arme : he hath scattered the proude in the imagination of their hearts.

Hee hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hath filled the hungrie with good things : and the rich he hath sent emptie away.

Hee remembreing his mercie hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seede for euer.

Glozy be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Or els this Psalme.



Sing vnto the Lord a new song : for he hath done marueilous things. Cantate Domino.

With his owne right hand, and with his holy arme : hath he gotten himselte the victorie. Psal. 98.

The Lord declared his saluation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and trueth toward the house of Israel: and al the ends of the world haue seene the saluation of our God.

Shewe your selues ioyfull vnto the Lorde, all yee lands : sing, reioyce, and giue thanks.

Praise the Lord vpon the Harpe : sing to the Harpe with a Psalme of thanksgiuing.

With trumpets also and Shawmes : O shewe your selues ioyfull before the Lord the King.

Let the sea make a noyse, and all that therein is: the round world, and they that dwell therein.

Let the flooddes clappe their handes, and let the hilles

Evening prayer

hilles bee ioyfull together before the Lorde : for he is come to iudge the earth.

With righteousnesse shall he iudge the world : and the people with equitie.

Glozy be to the father, and to the sonne, ac.

As it was in the beginning, is now, ac.

Then a Lesson of the Newe Testament. And after that Nunc dimittis in English, as followeth.

Nunc di-
mittis.
Luk. 2. 29.



Orde now lettest thou thy seruant depart in peace : according to thy word. For mine eyes haue seene : thy saluation.

Which thou hast prepared : before the face of all people.

To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glozy be to the father, and to the sonne, ac.

As it was in the beginning, is now, ac.

Or els this Psalme.

Deus mi-
serereatur.
Psal. 67.



God be mercifull vnto vs, and blesse vs : and shewe vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowne vpon earth : thy sauing health among all nations.

Let the people prayse thee, O God : yea let all the people prayse thee.

Let the nations reioyce and bee glad : for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people prayse thee, O God : let all the people praise thee.

Then shall the earth bring forth her increase : and God, euen our owne God, shall giue vs his blessing.

God

Euening prayer.

God shall blesse vs: and all the endes of the worlde shall feare him.

Gloꝛy be to the father, and to the sonne, &c.
As it was in the beginning, is now, &c.

Then shal follow the Creede, with other prayers, as is before appointed at Morning prayer after Benedictus, and with three Collectes. First of the day. The second for peace. The third for ayde against all perils, as hereafter followeth: which two last Collects shall be dayly said at Euening prayer, without alteration.

The second Collect at Euening prayer.

O God, from whom all holy desires, all good counsailes, and all iust workes doe proceede: giue vnto thy seruants that peace which the worlde can not giue, that both our heartes may bee set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merites of Iesus Christ our Sauour, Amen.

The third Collect for ayde against al perils.

Lighten our darkenesse we beseech thee, O Lord, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy onely sonne our Sauour Iesus Christ, Amen.

In the feastes of Christmas, the Epiphanie, Saint Matthe, Easter, the Ascension, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomewe, Saint Matthe, Saint Simon and Iude, Saint Andrewe, and Trinitie Sunday, shall bee sung or sayd, immediatly after Benedictus, this confession of our Christian faith.

B. i. whosoever

Quicun-
que vult.



Quicunque vult.

Whoever will be saved : before all things it is necessarie, that hee holde the Catholique faith.

Which faith, except every one do keepe holy and undefiled : without doubt hee shall perish everlastingly.

And the Catholique faith is this : that wee wor-
shippe one God in Trinitie, and Trinitie in unitie.

Neither confounding the persons : nor diuiding the substance.

For there is one person of the father, another of the sonne : and another of the holy Ghost.

But the Godhead of the father, of the sonne, and of the holy Ghost, is all one : the glory equall, the ma-
iestie coeternall.

Such as the father is, such is the sonne : and such is the holy Ghost.

The father vncreate, the sonne vncreate : and the holy Ghost vncreate.

The father incomprehensible, the sonne incompre-
hensible : and the holy Ghost incomprehensible.

The father eternall, the sonne eternall : and the holy Ghost eternall.

And yet they are not three eternals : but one eter-
nall.

As also there be not three incomprehensibles, nor three vncreated : but one vncreated, and one incom-
prehensible.

So likewise the father is almightie, the sonne al-
mightie : and the holy Ghost almightie.

And yet they are not three almighties : but one al-
mightie.

So the father is God, the sonne is God : and the holy Ghost is God.

And

Quicumque vult.

And yet they are not thre God: but one God.

So likewise the father is Lorde, the sonne Lorde:
and the holy Ghost Lord.

And yet not thre Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge euery person by himselfe to bee God and Lord.

So are we forbidden by the Catholike religion: to say there be thre Gods or thre Lords.

The father is made of none: neither created, nor begotten.

The sonne is of the father alone: not made, nor created, but begotten.

The holy Ghost is of the father, & of the sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not thre Fathers, one sonne, not thre sonnes: one holy Ghost, not thre holy Ghostes.

And in this Trinitie, none is afore or after other: none is greater or lesse then another.

But the whole thre persons, bee coeternall together: and coequall.

So that in all things, as is aforesayde: the unitie in Trinitie, and the Trinitie in unitie is to be worshipped.

He therefore that will bee saued: must thus thinke of the Trinitie.

Furthermore it is necessary to everlasting salvation: that he also beleue rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that we beleue and confesse: that our Lord Jesus Christ, the sonne of God, is God and man.

God, of the substance of the Father, begotten
B.ii. before

Quicumque vult.

before the worldes: and man, of the substance of his mother, borne in the world.

Perfect God, & perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the father as touching his Godhead: and inferiour to the father touching his manhood.

Who although he be God and man: yet hee is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by unitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hel, rose againe the third day from the dead.

Hee ascended into heauen, hee sitteth on the right hand of the Father, God almightie: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue accompt for their owne workes.

And they that haue done good, shall goe into life everlasting: and they that haue done euill, into everlasting fire.


This is the Catholike faith: which except a man beleue faithfully, he cannot be saued.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

Thus endeth the order of the Morning and Euening prayer throughout the whole yeere.

¶ Here

 *Here followeth the Letanie, to bee vsed*
vpon Sundayes, Wednesdayes, and Fridayes, and
at other times when it shall be comman-
ded by the Ordinary.



O God the Father of heauen: haue mercie
vpon vs miserable sinners.

O God the Father of heauen: haue mercy
vpon vs miserable sinners.

O **G** **O** **D** the Sonne redeemer of the
world: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercy
vpon vs miserable sinners.

O God the holy Ghost proceeding from the father and
the sonne: haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father
and the Sonne: haue mercy vpon vs miserable sin-
ners.

O holy, blessed, and glorious Trinitie, three persons
and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons
and one God: haue mercie vpon vs miserable sin-
ners.

Remember not Lorde our offences, nor the offences
of our forefathers, neither take thou vengeance of our
sinnes: spare vs good Lorde, spare thy people whome
thou hast redeemed with thy most precious blood, and
be not angry with vs for ever.

Spare vs good Lord.

From all euill and mischief, from sinne, from the
crafts and assaults of the deuill, from thy wrath, and
from everlasting damnation.

Good deliuer vs.

From all blindnesse of heart, from pride, vaine glory,
and hypocrisie, from enuie, hatred, and malice, and

B.iii.

all

The Letanie.

all vncharitablenes.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceites of the worlde, the flesh, and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battell and murther, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.

Good Lord deliuer vs.

By the mysterie of thy holy incarnation, by thy holy natiuitie and circumcision, by thy Baptisme, fasting and temptation.

Good Lord deliuer vs.

By thine agonie and bloodie sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the coming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

Wee sinners doe beseech thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousness and holinesse

The Letanie.

holinesse of life, thy seruant Elizabeth our most gracious Queene and gouernour.

We beseech thee to heare vs good Lord.

That it may please thee to rule her heart in thy faith, feare, and loue, and that shee may euermore haue affiance in thee, and euer seeke thy honour and glory.

We beseech thee to heare vs good Lord.

That it may please thee to bee her defender and keeper, giuing her the victorie ouer all her enemies.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishops, Pastours, and Ministers of the Church, with true knowledge and vnderstanding of thy worde, and that both by their preaching and liuing, they may set it forth, and shewe it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lordes of the counsell, and all the nobilitie, with grace, wisdom, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe the Magistrates, giuing them grace to execute iustice, and to maintaine trueth.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all nations, brittish, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs an heart to loue

B.iii.

and

The Letanie.

afid dread thee, and diligently to liue after thy com-
mandements.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people en-
crease of grace, to heare meekely thy worde, and to re-
ceiue it with pure affection, and to bring forth the
fruites of the spirit.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of
trueth, all such as haue erred and are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe
stande, and to comfort and helpe the weake hearted,
and to rayse vp them that fall, and finally to beate
downe Satan vnder our feete.

We beseech thee to heare vs good Lord.

That it may please thee to succour, helpe, and com-
fort, all that be in danger, necessity, and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserve all that trauell
by land or by water, all women labouring of childe,
all sicke persons, and yong children, and to shew thy
pitie vpon all prisoners and captiues.

We beseech thee to heare vs good Lord.

That it may please thee to defende and prouide for
the fatherlesse children and widowes, and all that be
desolate and oppressed.

We beseech thee to heare vs good Lord.

That it may please thee to haue mercie vpon all
men.

We beseech thee to heare vs good Lord.

That it may please thee to forgive our enemies,
persecutours and slanderers, and to turne their
hearts.

The Letanie.

We beseech thee to heare vs good Lord.

That it may please thee to giue and preserue to our vse the kindly fruits of the earth, so as in due time we may enioy them.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs true repentance, to forgive vs all our sinnes, negligences, & ignorances, and to endue vs with the grace of thy holy spirit, to amend our liues according to thy holy word.

We beseech thee to heare vs good Lord.

Sonne of God: we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God, that takest away the sinnes of the world.

Grant vs thy peace.

O Lambe of God, that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation.

But deliuer vs from euil. Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answer.

Neither reward vs after our iniquities.

Let

The Letanie.

Let vs pray.

O God mercifull father, that despisest not the sighing of a contrite heart, nor the desire of such as bee sorrowfull, mercifully assist our prayers, that wee make before thee in all our troubles and aduersities, whensoever they oppresse vs, and graciously heare vs, that those evils, which the craft and subtiltie of the deuill or man woorketh against vs, bee brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that wee thy seruants being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lorde arise, helpe vs, and deliuer vs for thy names sake.

O God wee haue heard without eares, and our fathers haue declared vnto vs the noble workes, that thou diddest in their dayes and in the olde time before them.

O Lord arise, helpe vs, and deliuer vs for thine honour.

Glorie be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and euer shal be, world without ende. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercie heare our prayers.

O Sonne of Dauid, haue mercie vpon vs.

Both now and euer bouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ.

The

The Letanie.

The Versicle.

Lord let thy mercy be shewed vpon vs.

Answer.

As we doe put our trust in thee.

Let vs pray.

We humbly beseech thee, O father, mercifully to looke vpon our infirmities, and for the glorie of thy names sake, turne from vs all those euils, that we most righteously haue deserued, and graunt that in all our troubles wee may put our whole trust and confidence in thy mercy, and euermore serue thee in holines and purenesse of liuing, to thy honour and glory, through our onely mediator and aduocate Iesus Christ our Lord. Amen.

A prayer for the Queenes Maiestie.

O Lord our heauenly Father, high and mightie, King of kings, Lord of Lordes, the onely ruler of princes, which doest from thy throne beholde all the dwellers vpon earth, most heartily wee beseech thee with thy fauour to beholde our most gracious soueraigne Lady Queene Elizabeth, and so replenish her with the grace of thy holy spirit, that shee may alway incline to thy will, and walke in thy way: endue her plenteously with heauenly gistes, graunt her, in health and wealth long to liue, strengthen her, that she may banquish and overcome all her enemies, and finally after this life, shee may attaine euerlasting ioy and felicitie, through Iesus Christ our Lord. Amen.

A Almighty and euerlasting God, which onely woorkest great merueiles, sende downe vpon our Bischoppes, Curates, and all congregations committed to their charge, the healthfull spirite
of

The Letanie.

of thy grace, and that they may truely please thee, powre vpon them the continuall dewe of thy blessing: Graunt this, O Lord, for the honour of our advocate and mediatur Jesus Christ, Amen.

A prayer of Chrysostome.

Almightie God, which hast giuen vs grace at this time with one accorde, to make our common supplications vnto thee, and doest promise that when two or thre be gathered together in thy name, thou wilt graunt their requests: fulfil now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, graunting vs in this worlde knowledge of thy trueth, and in the worlde to come life everlasting.

2. Corinthians 13.

The grace of our Lorde Jesus Christ, and the loue of God, and the fellowship of the holy Ghost, bee with vs all euermore. Amen.

For raine, if the the time require.

O God heavenly Father, which by thy sonne Jesus Christ, hast promised to all them that seeke thy kingdome, and the rightcousnesse thereof, all things necessary to their bodily sustenance: Send vs we beseech thee, in this our necessitie, such moderate raine and showres, that we may receiue the fruites of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

For faire weather.

O Lorde God, which for the sinne of man diddest once drowne all the worlde, except eight persons, and afterwarde of thy great mercie diddest promise neuer to destroy it so againe: wee humbly beseech thee, that although wee for our iniquities haue worthily deserued this plague of raine and waters,

The Letanie.

waters, yet vpon our true repentance, thou wilt send vs such weather, whereby wee may receiue the fruites of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lord. Amen.

In the time of dearth and famine.

O God heavenly Father, whose gift it is that the raine doeth fall, the earth is fruitful, beastes increase, and fishes doe multiplie: beholde wee beseech thee the afflictions of thy people, and grant that the scarcity & dearth (which we doe now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapenesse and plentie, for the loue of Iesus Christ our Lorde, to whome with thee and the holy Ghost be all honour, &c.

In the time of warre.

O Almighty God, King of all kings, and gouernour of all things, whose power no creature is able to resist, to whome it belongeth iustly to punish sinners, and to be mercifull to them that truely repent: saue and deliuer vs (we humbly beseech thee) from the hands of our enemies, abate their pride, aswage their malice, and confound their deuises, that we being armed with thy defence, may be preserved euermore from all perils, to glorifie thee, which art the onely giuer of all victorie, through the merits of thy onely sonne Iesus Christ our Lord.

In the time of any common plague,

or sickenes.

O Almighty God, which in thy wrath, in the time of King David, diddest slay with the plague of pestilence three score and tenne thousand,
and

The Letanie.

and yet remembryng thy mercy, diddest saue the rest: haue pitie vpon vs miserable sinners, that now we are visited with great sicknesse and mortalitie, that like as thou diddest then commaund thine Angel to cease from punishing: so it may now please thee to withdraw from vs this plague and grievous sicknesse, through Iesus Christ our Lord, Amen.

O God, whose nature and propertie is euer to haue mercie, and to forgiue, receiue our humble petitions: and though wee bee tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christs sake our mediatour and aduocate, Amen.

The Collects,

*Epistles, and Gospels, to be v-
led at the celebration of the
Lords Supper and holy
Communion through
the yeere.*

The first Sunday in Aduent.

The Collect.

A Almighty **GOD**, giue vs grace that wee may cast away the workes of darkenesse, and put vpon vs the armour of light, nowe in the time of this mortal life (in the which thy sonne Iesus Christ came to visite vs in great humilitie) that in the last day, when he shall come againe in his glorious maiestie to iudge both the quicke and the dead, wee may
rise

The first Sunday in Aduent.

rise to life immortall, through him, who liueth and reigneth with thee and the holy Ghost, now and ever. Amen.

The Epistle.



Obe nothing to any man, but this, that Rom. 13.
ye loue one another: for he that loueth 8.
another, fulfilleth the lawe. For these
commandements, Thou shalt not com-
mit adulterie, Thou shalt not kil, Thou
shalt not steale, Thou shalt not beare false witnesse,
Thou shalt not lust: and so forth (if there be any other
commandement) it is all comprehended in this say-
ing, namely, Loue thy neighbour as thy selfe.

Loue hurteth not his neighbour, therefore is loue
the fulfilling of the Lawe. This also wee knowe the
season, howe that it is time that wee shoulde now a-
wake out of sleepe: for nowe is our saluation neerer,
then when we beleued. The night is passed, the day
is come nigh: let vs therefore cast away the deedes of
darkenesse, and let vs put on the armour of light. Let
vs walke honestly as it were in the day light, not in
eating and drinkeing, neither in chambering and
wantonnesse, neither in strife and enuying: but put
ye on the Lord Jesus Christ, and make no prouision
for the flesh, to fulfill the lusts of it.

The Gospel.



And when they drewe nigh to Hierusalem, Mat. 21.1.
and were come to Beth-
phage vnto mount Oliuet, then sent
Jesus two of his disciples, saying
vnto them, Goe into the towne that
lieth ouer against you, and anon yee
shall find an asse bound, and her colte
with

The first Sunday in Aduent.

with her, loose them, and bring them vnto me: and if any man say ought vnto you, say ye, The Lorde hath neede of them: and straight way he will let them goe. All this was done, that it might bee fulfilled which was spoken by the Prophet, saying, Tell yee the daughter of Sion: Behold, the King commeth vnto thee meeke, sitting vpon an Asse, and a Colt the foale of the Asse vnto the yoke. The disciples went and did as Iesus commaunded them, and brought y^e Asse and the Colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way: other cutte downe braunches from the trees, and strawed them in the way. Moreover, the people that went before, and they that came after, cryed, saying: Hosanna to the sonne of David: Blessed is he that commeth in the name of the Lord, Hosanna in the highest. And when hee was come to Hierusalem, all the citie was mooued, saying, Who is this? And the people sayd, This is Iesus the Prophet of Nazareth, a citie of Galilee. And Iesus went into the Temple of God, & cast out all them that solde and bought in the Temple, & ouerthrewe the tables of the money changers, and the seates of them that solde doues, and sayde vnto them, It is written, My house shall be called the house of prayer, but yee haue made it a denne of theeuers.

The second Sunday in Aduent.

The Collect.

BLessed Lorde, which hast caused all holy Scriptures to bee written for our learning: Graunt vs that wee may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy worde, we may embrace and euer holde fast the blessed hope of everlasting

The second Sunday in Aduent.

sting life, which thou hast giuen vs in our Sauour
Jesus Christ.

The Epistle.

Whatsoever things are written afore, Ro .15.4
time, they are written for our learning,
that we, through patience and comfort
of the Scriptures, might haue hope.
The God of patience and consolation,
graunt you to be like minded one towards another,
after the ensample of Christ Jesus: that ye all agree-
ing together, may with one mouth praise God the
father of our Lord Jesus Christ. Wherefore receiue
ye one another, as Christ receiued vs, to the prayse of
God. And this I say, that Jesus Christ was a mini-
ster of the circumcision for the trueth of God, to con-
firme the promises made vnto the fathers, and that
the Gentiles might prayse God for his mercie, as it
is written, For this cause I will prayse thee among
the Gentiles, and sing vnto thy name. And againe
he sayth, Reioyce ye Gentiles with his people. And
againe, Praise the Lord all ye Gentiles, & laud him
all yee nations together. And againe Esay sayeth,
There shal be the roote of Jesse, and he that shall rise
to reigne ouer the Gentiles, in him shal the Gentiles
trust. The God of hope fill you with all ioy and peace
in beleeuing, that ye may be rich in hope through the
power of the holy Ghost.

The Gospel.

Here shalbe signes in the sunne, and in Luke 21.
the moone, and in the starres: and in 25.
the earth the people shall bee at their
wits end through despaire. The sea and
the water shall roare, and mens hearts
shall

The third Sunday in Aduent.

shall faile them for feare, and for looking after those things which shall come on the earth: for the powers of heauen shall moue. And then shall they see the sonne of man come in a cloude, with power and great glorie. When these things beginne to come to passe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And he shewed them a similitude: Beholde the figge tree, and all other trees, when they shoote forth their buddes, ye see and know of your owne selues, that summer is then nie at hand. So likewise ye also (when ye see these things come to passe) be sure that the kingdome of God is nie. Verily I say vnto you this generation shall not passe, till all be fulfilled. Heauen & earth shall passe, but my words shall not passe.

The third Sunday in Aduent.

The Collect.

Lorde, wee beseech thee giue eare to our prayers, and by thy gracious visitation lighten the darknesse of our heart, by our Lord Jesus Christ.

The Epistle.

*I. Corin.
4. I.*

Let a man thus wise esteeme vs, euen as the ministers of Christ, and stewards of the secrets of God. Furthermore, it is required of the stewards, that a man be found faithfull. With me it is but a very small thing that I should bee iudged of you, either of mans iudgement: No I iudge not mine owne selfe, for I knowe nought by my selfe, yet am I not thereby iustified. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lorde come, which wil lighten things that are hid in darknesse, and open the counsels of the hearts, and then shall euery man haue praise of God.

The

The third Sunday in Aduent.

The Gospel.



Then John, being in prison, heard Mat. 11.2
the works of Christ, hee sent two
of his disciples, and said vnto him,
Art thou hee that shall come, or
doe we looke for an other? Jesus
answered, and sayde vnto them,
Go and shew John againe what
ye haue heard & seene. The blind
receiue their sight, the lame walk, the lepers are clen-
sed, and the deafe heare, the dead are raised vp, and
the poore receiue the glad tidings of the Gospel: and
happie is hee that is not offended by me. And as they
departed, Jesus began to say vnto the people concer-
ning John, What went ye out into the wildernes to
see? A reed that is shaken with the winde? Or what
went yee out to see? A man clothed in soft rayment?
Beholde, they that weare soft clothing are in kings
houses. But what went ye out for to see? A Prophet?
Verily I say vnto you, and more then a Prophet. For
this is he of whom it is written, Beholde, I send my
messenger before thy face, which shall prepare thy
way before thee.

The fourth Sunday in Aduent.

The Collect.

Lorde raise vp (we pray thee) thy power, and come
among vs, and with great might succour vs, that
whereas (through our sinnes and wickednesse) wee
bee sore let and hindered, thy bountifull grace and
mercie (through the satisfaction of thy Sonne our
Lorde) may speedily deliuer vs: to whome with thee
and the holy Ghost, bee honour and glorie, worlde
without end.

The fourth Sunday in Aduent.

The Epistle.

Phil. 4. 4.

Reioyce in the Lorde alway, and againe I say reioyce. Let your softnesse bee knowne to all men, the Lord is euen at hand. Be carefull for nothing: but in all prayer and supplication, let your petitions bee manifest vnto God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your hearts and mindes through Christ Iesu.

The Gospel.

Iohn 1. 16



This is the recorde of Iohn, when the Jewes sent Priests and Leuites from Hierusalem, to aske him, What art thou? And hee confessed and denyed not, and said plainely, I am not Christ. And they asked him, what art thou then? Art thou Elias? And he said, I am not. Art thou the Prophet? And hee answered, No. Then sayde they vnto him, What art thou, that wee may giue an answer vnto them that sent vs? What sayest thou of thy selfe? Hee sayde, I am the voyce of a cryer in the wildernesse, make straight the way of the Lord, as sayde the Prophet Esay. And they which were sent were of the Pharisees, and they asked him, and sayde vnto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you whome ye knowe not: hee it is, which though he came after me was before me, whose shooe latchet I am not worthe to vnloose. These things were done at Bethabara beyonde Iordan, where Iohn did baptize.

Christmas

Christmas day.

Christmas day.

The Collect.

A Almighty God, which hast giuen vs thy only begotten Sonne to take our nature vpon him, and this day to be borne of a pure virgin: grant that we being regenerate, & made thy children by adoption and grace, may dayly bee renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liueth and reigneth with thee, &c.

The Epistle.



In times past, diuersly and many Heb. i. i.

wayes spake vnto the fathers by Prophets: but in these last dayes hee hath spoken to vs by his own Sonne, whom hee hath made heire of all things, by whom also he made the world. which

sonne being the brightnesse of his glory, and the very Image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the Maiestie on high, being so much more excellent then the Angels, as hee hath by inheritance obtained a more excellent name then they. For vnto which of the Angels saide he at any time, Thou art my sonne, this day haue I begotten thee? And againe, I will be his father, and he shall be my sonne. And againe, when hee bringeth in the first begotten sonne into the world, hee sayeth, And let all the Angels of God worship him. And vnto the Angels he sayeth, He maketh his Angels spirits, and his ministers a flame of fire. But vnto the sonne hee sayeth, Thy seate (O God) shall be for ever and ever, the scepter of thy kingdom is a right scepter: thou hast loued righteousness,

C.iii.

Christmas day.

nesse, and hated iniquitie. Wherefore God, euen thy God hath anointed thee with the oyle of gladnesse above thy fellowes. And thou Lord in the beginning hast layde the foundation of the earth, and the heauens are the works of thy hands. They shall perish, but thou endurest. They all shall waxe olde as doth a garment, and as a vesture shalt thou change them, and they shalbe changed: but thou art euen the same, and thy yeeres shal not faile.

The Gospel.

Iohn I. I.



In the beginning was the worde, and the word was with God, and God was the worde. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shined in the darknesse, and the darknesse comprehended it not. There was sent from God a man, whose name was John: the same came as a witnesse, to beare witnesse of the light, that all men through him might beleue. Hee was not that light, but was sent to beare witness of the light. That light was the true light, which lighteth every man that cometh into the world. Hee was in the world, and the world was made by him, and the world knew him not. He came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue he power to bee made sonnes of God, euen them that beleued on his name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same word became flesh, and dwelt among vs, and we saue the glorie of it, as the glorie of the

Saint Steuens day.

the onely begotten sonne of the ffather, full of grace and trueth.

Saint Steuens day.

The Collect.

Graunt vs, O Lorde, to learne to loue our enemies, by the example of thy martyr Saint Steuen, who prayed for his persecutours, to thee which liuest, &c.

Then shal follow the Collect of the Natiuitie, which shall be said continually vnto the Newe yeeres day.

The Epistle.

And Steuen being full of the holy Ghost, Aa.7.55.
looked by stedfastly with his eyes into heauen, and saw the glory of God, and Jesus standing on the right hande of God, and said, Behold, I see the heauens open, and the Sonne of man standing on the right hande of God. Then they gaue a shoute with a loude voyce, and stopped their eares, and ranne vpon him all at once, and cast him out of the citie, and stoned him. And the witnesses layde downe their clothes at a yong mans feete, whose name was Saul: and they stoned Steuen, calling on, and saying, Lorde Iesu receiue my spirit. And he kneeled downe, and cryed with a loud voyce: Lorde lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The Gospel.

Behold, I send vnto you prophets, and Mat.23.
wise men, and Scribes, and some of the 34.
ye shall kill and crucifie, and some of them ye shall scourge in your Synagogues, & persecute them from citie to city, that vpon you may come al the righteous blood, which

C.iiii.

Saint Iohn Euangelists day.

which hath bene shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slew betweene the temple and the altar. Verily I say vnto you, all these things shal come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, howe often woulde I haue gathered thy children together, euen as the hen gathereth her chickens vnder her wings, and ye would not? Beholde, your house is left vnto you desolate. For I say vnto you, yee shall not see me hencefoorth, till that yee say, Blessed is he, that cometh in the name of the Lord.

Saint Iohn Euangelists day.

The Collect.

Mercifull Lord, we beseech thee to cast thy bright beames of light vpon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord, Amen.

The Epistle.

I. Ioh 1.1.

That which was from the beginning, which we haue heard, which wee haue seene with our eyes, which we haue looked vpon, and our hands haue handled of the word of life (And the life appeared, and we haue seene, and beare witnesse, and shew vnto you, that eternall life, which was with the father, and appeared vnto vs) That which wee haue seene and heard, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may bee with the Father and his Sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that
your

Saint Iohn Evangelists day.

your ioy may be ful. And this is the tidings which we haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all. If we say we haue fellowship wth him, and walk in darknes, we lie, and do not the trueth. But and if we walke in light, euen as he is in light, then haue we fellowship with him, and the blood of Iesus Christ his Sonne cleanseth vs from al sinne. If we say, we haue no sinne, we deceiue our selues, and the trueth is not in vs. If wee acknowledge our sinnes, he is faithful and iust to forgive vs our sinnes, and to cleanse vs from al vnrigh- teousnesse. If we say, wee haue not sinned, we make him a liar, and his word is not in vs.

The Gospel.

Iesus sayd vnto Peter, Follow thou me: Iohn 21.
Peter turned about, and sawe the Disc- 19.
ciple whome Iesus loued, following,
(which also leaned on his breast at sup-
per, and sayd, Lord, which is he that be-
trayeth thee?) When Peter therefore sawe him, hee
sayd to Iesus, Lord, what shall he here do? Iesus said
vnto him, If I wil haue him to tary til I come, what
is that to thee? Follow thou me. Then went this say-
ing abroad among the brethren, that that Disciple
should not die: yet Iesus said not vnto him. he shal not
die: but, if I wil that he tary til I come, what is that
to thee? The same Disciple is hee, which testifieth of
these things, and wrote these things, and we knowe
that his testimony is true. There are also many other
things which Iesus did, the which if they should bee
writen euery one, I suppose the worlde could not
conteine the bookes that should be writen.

The

Innocents day.

The Collect.

A Almighty God, whose praise this day the young Innocents thy witnesses have confessed & shewed forth, not in speaking, but in dying: mortifie and kill all vices in us, that in our conuersation, our life may expresse thy faith, which with our tongues wee do confesse, through Iesus Christ our Lord.

The Epistle.

Apo. 14. 1



I Looked, and loe, a Lambe stode on the mount Sion, & with him an hundred fortie and foure thousande, hauing his name and his fathers name writte in their foreheades. And I heard a voyce from heauen, as the sounde of many waters, and as the voyce of a great thuder. And I heard the voyce of Harpers, harping with their harpes. And they sung as it were a new song before the seate, and before the foure beasts and the Elders, and no man could learn the song, but the hundred forty and foure thousande, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lambe, whithersoever he goeth. These were redeemed from men, being the first frutes vnto God, and to the Lambe, and in their mouthes was founde no guile: for they are without spot before the Throne of God.

The Gospel.

Mat. 2. 13.



The Angel of the Lorde appeared to Joseph in a sleepe, saying, Arise, and take the childe and his mother, and flee into Egypt, and bee thou there till I bring thee word. For it will come to passe that Herode wil seeke the childe to destroy him. So when he awoke, he tooke the childe & his mother by night, and

The Sunday after Christmas day.

and departed into Egypt, & was there vnto the death of Herode, that it might be fulfilled which was spoke of the Lorde, by the Prophet, saying, Out of Egypt haue I called my sonne. Then Herode, when he sawe that he was mocked of the wise men, was exceeding wroth, & sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coastes (as many as were two yeres old or vnder) according to the time, which he had diligently knowen out of the wise men. Then was fulfilled that which was spoke by the Prophet Jeremy, whereas he sayd, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

The Sunday after Christmas day.

The Collect.

Almightie God, &c. (As vpon Christmas day.)

The Epistle.



And I say, that the heire (as long as he is Gala. 4.1.
a childe) differeth not from a seruant, though hee bee Lord of all, but is vnder tutors and gouernours, vntill the time that the father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the worlde. But when the time was full come, God sent his sonne made of a woman, & made bond vnto the Lawe, to redeeme them which were bound vnto the Law, that wee through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spirit of his sonne into our hearts, which cryeth Abba, father. Wherefore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The

The Sunday after Christmas day.

The Gospel.

Mat. i. i.



This is the Booke of the generation of Jesus Christ the sonne of David, the sonne of Abraham: Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares & Zaram, of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos, of Rahab: Boos begat Obed, of Ruth: Obed begat Jesse: Jesse begat David the King: David the King begat Solomon, of her that was the wife of Urie: Solomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osiass: Osiass begat Joatham: Joatham begat Achass: Achass begat Ezekias: Ezekias begat Manasses: Manasses begat Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Marie, of whom was borne Jesus, even he that is called Christ. And so all the generations from Abraham to David, are xiiii. generations. And from David vnto the captiuitie of Babylon, are xiiii. generations. And from the captiuitie of Babylon vnto Christ, are xiiii. generations.

The byrth of Jesus Christ was on this wise: when his mother Marie was married to Joseph, (before

The Circumcision of Christ.

(before they came to dwell together) shee was found with childe by the holy Ghost. Then Ioseph her husband, because he was a righteous man, and would not put her to shame, was minded priuily to depart from her. But while he thus thought, beholde, the Angel of the Lorde appeared vnto him in sleepe, saying, Ioseph thou sonne of Dauid, feare not to take vnto thee Marie thy wife: for that which is conceived in her, commeth of the holy Ghost. Shee shall bring forth a Sonne, and thou shalt call his name Iesus, for he shall saue his people from their sinnes.

All this was done that it might be fulfilled which was spoken of the Lorde by the Prophet, saying, Beholde a maide shall bee with childe, and shall bring forth a sonne, and they shall call his name Emmanuel: which if a man interprete, is as much to say, as God with vs. And Ioseph as soone as he awoke out of sleepe, did as the Angel of the Lorde had bidden him: and he tooke his wife vnto him, and knewe her not, till shee had brought forth her first begotten Sonne, and called his name Iesus.

The circumcision of Christ.

The Collect.

A Almighty God, which madest thy blessed Sonne to bee circumcised, and obedient to the law for man: graunt vs the true circumcision of the spirite, that our hearts and all our members being mortified from all worldly and carnall lustes, may in all things obey thy blessed will, through the same thy Sonne Iesus Christ our Lord.

The

The Circumcision of Christ.

The Epistle.

Rom. 4. 8.



Blessed is the man to whom the Lord wil not impute sinne. Came this blessednes then vpon the circumcision, or vpon the vncircumcision also? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned? when hee was in circumcision, or when hee was in the vncircumcision? not in time of circumcision, but when hee was yet vncircumcised. And he receiued the signe of circumcision, as a seale of the righteousness of faith, which hee had yet being vncircumcised, that he should be the father of al them that beleue, though they bee not circumcised, that righteousness might be imputed to them also, and that he might be the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steppes of the faith that was in our father Abraham before the time of circumcision. For the promise (that he shoulde be heire of the world) happened not to Abraham, or to his seede through the lawe, but through the righteousness of faith. For if they which are of the law be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

Luk. 2. 15.



And it fortuned, as soone as the Angels were gone away from the shepherdes into heauen, they sayde one to another, Let vs goe euen now vnto Bethlehem, and see this thing that wee heare say is happened, which the Lorde hath shewed vnto vs. And they came with haste, and founde Marie and Ioseph, and the Babe layde in a manger. And when they

The Epiphanie.

they had seene it, they published abroade the saying that was tolde them of that childe. And all they that heard it, wondred at those things which were tolde them of the shepheards: But Mary kept al those sayings, and pondred them in her heart. And the shepheards returned, prayling and lauding God, for all the things that they had heard and seene, even as it was tolde vnto them. And when the eight day was come, that the child should be circumcised, his name was called Jesus, which was named of the Angel before he was conceived in the wombe.

If there bee a Sunday betweene the Epiphanie and the Circumcision, then shal be vsed the same Collect, Epistle and Gospel at the Communion, which was vsed vpon the day of Circumcision.

The Epiphanie.

The Collect.

O God, which by the leading of a star, diddest manifest thy onely begotten sonne to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

For this cause I Paul am a prisoner of Jesus Christ for you Heathen, if yee haue heard of the ministration of the grace of God which is giuen mee to you-ward. For by reuelation shewed hee the mystery vnto me, as I wrote afore in few words, whereby when yee reade, yee may vnderstande my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and

Ephes. 3. 1

The Epiphanie.

and Prophets by the Spirit, that the Gentiles should be inheriters also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospel: wherof I am made a Minister, according to the gift of the grace of God, which is giuen vnto me after the working of his power. Vnto me the least of all Saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ, and to make all men see what the fellowship of the mysterie is, which from the beginning of the worlde hath bene hid in God, which made all things through Jesus Christ, to the intent that now we vnto the rulers and powers in heauenly things, might be known by the congregation, the manifold wisdom of God, according to the eternall purpose which hee wrought in Christ Jesu our Lord, by whō we haue boldnesse and entrance with the confidence which is by the faith of him.

The Gospel.

Mat. 2. 1.



When Jesus was borne in Bethlehem, a citie of Iurie, in the time of Herode the king: behold there came wise men from the East to Hierusalem, saying, Where is hee that is borne King of the Iewes? for we haue seene his starre in the East, and are come to worship him. When Herode the King had hearde these things, he was troubled, and al the City of Hierusalem with him. And when hee had gathered all the chiefe Priestes and Scribes of the people together, he demaunded of them where Christ shoulde be borne. And they said vnto him, At Bethlehē in Iurie: for thus it is written by the Prophet, And thou Bethlehem in the land of Iurie, art not the least among

The first Sunday after the Epiphanie.

mong the princes of Iuda: For out of thee shall come vnto mee the Captaine, that shall gouerne my people Israel. Then Herode (when hee had priuily called the wise men) hee inquired of them diligently what time the starre appeared. And he bade them goe to Beth-lehem, and sayde, Go your way thither, and search diligently for the child: and when yee haue found him, bring me word againe, that I may come and worship him also. When they had heard the king, they departed, and loe, the starre which they sawe in the East, went before them, till it came and stood ouer the place wherein the child was. When they sawe the star, they were exceeding glad, and went into the house, and found the child with Mary his mother, and fel down flat, and worshipped him, and opened their treasures, and offered vnto him gifts, golde, frankincense, and myrrhe. And after they were warned of **G D** in a sleepe, that they should not go againe to Herode, they returned into their owne countrie another way.

The first Sunday after the Epiphanie.

The Collect.

Lorde, wee beseech thee, mercifully to receiue the prayers of thy people, which call vpon thee: and graunt, that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord, Amen.

The Epistle.



Beseech you therefore, brethren, by the Rom. 12.1
mercifulnes of God, that yee make your
bodies a quicke sacrifice, holy and accep-
table vnto God, which is your reason-
able seruing of God. And fashion not

D.i.

your

The first Sunday after the Epiphanie.

your selues like vnto this worlde, but be yee changed in your shape, by the reuuing of your minde, that yee may proue what thing that good and acceptable and perfect will of **G D** is. For I say (through the grace that vnto mee given is) to euery man among you, that no man stande high in his owne conceite, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that hee be gentle and sober, according as **G D** hath dealt to euery man the measure of faith. For as wee haue many members in one body, and all members haue not one office: so wee being many, are one body in **Christ**, and euery man among our selues one anothers members.

The Gospel.

Luk. 2.
Verse 43.

His father and mother of **Jesus** went to **Hierusalem**, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the childe **Jesus** abode still at **Hierusalem**, and his father and mother knew not of it: but they supposing him to haue beene in the companie, came a dayes iourney, and sought him among their kinsfolke and acquaintance. And when they found him not, they went backe againe to **Hierusalem**, and sought him. And it fortuneth, that after three dayes they founde him in the Temple, sitting in the midst of the **Doc- tors**, hearing them and posing them: And all that heard him, were astonished at his vnderstanding and answers. And when they saw him, they maruelled. And his mother said vnto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it, that yee sought me? wist yee not that I must goe about my fathers busines? And they vnder- stood

The second Sunday after the Epiphanie.

stood not that saying which he spake vnto them. And hee went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Jesus prospered in wisdom and age and in fauour with God and men.

The second Sunday after the Epiphanie.

The Collect.

Almightie and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

The Epistle.



Seeing that we haue diuers giftes, according to the grace that is giuen vnto vs, Rom. 12. 6.
if a man haue the gift of prophesie, let him haue it, that it bee agreeing to the faith. Let him that hath an office, waite on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, do it with diligence. If any man shew mercy, let him doe it with chearefulness. Let loue be without dissimulation. Hate that which is euil and cleaue vnto that which is good. Be kinde one to another with brotherly loue. In giuing honour, goe one before another. Be not sloughfull in the busines which ye haue in hand. Be seruent in spirit. Apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessity of the saints. Bee ready to harbour. Blesse them which persecute you, Blesse I say, & curse not. Be mery with them that are mery, weepe with them that weepe. Be of like affection one towardes another.

D.ii.

The second Sunday after the Epiphanie.

another. Bee not high minded, but make your selues equall to them of the lower sort.

The Gospel.

Ioh. 2. 1.



And the thirde day was there a marriage in Cana a citie of Galilee, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the marriage. And when the wine failed, the mother of Jesus sayde vnto him, They haue no wine. Jesus sayde vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. His mother sayd vnto the ministers, Whatsoeuer he sayth vnto you, doe it. And there were standing there six water pots of stone, after þe maner of the purifying of the Jewes, containing two or thre firkins a peece. Jesus sayde vnto them, Fill the water pottes with water. And they filled them vp to the brimme. And he sayde vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, & knewe not whence it was (but the ministers, which drew the water, knew) hee called þe bridegrome and said vnto him, Every man at the beginning doth set forth good wine, and when men bee drunke, then that which is worse: but thou hast kept the good wine vntill now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glorie, and his Disciples beleued on him.

The third Sunday after the Epiphanie.

The Collect.

A Almighty and euermourning G O D, mercifully looke vpon our infirmities, and in all our daungers and necessities, stretch forth thy right
right

The third Sunday after the Epiphanie.

right hand to helpe and defend vs, through Christ our Lord.

The Epistle.



Be not wise in your own opinions. Re- Rom. 12.
compense to no man euill for euill. Pro- 16.
uide aforehand things honest, not on-
ly before God, but also in the sight of al
men. If it bee possible (as much as in
you is) liue peaceably with all men.
Dearely beloued, auenge not your selues, but rather
giue place vnto wrath. For it is written, Vengeance
is mine, I will reward, saith the Lorde. Therefore if
thine enemy hunger, feede him: if hee thirst, giue him
drinke: For in so doing, thou shalt heape coales of fire
vpon his head. Bee not overcome of euill, but over-
come euill with goodnesse.

The Gospel.



When hee was come downe from the Mat. 8. 1.
mountaine, much people followed him.
And beholde, there came a leper and
worshipped him, saying, Master, if
thou wilt, thou canst make me cleane.
And Jesus put forth his hande, and touched him,
saying, I will, bee thou cleane: And immediatly
his leprosie was censed. And Jesus sayde vnto
him, Tell no man, but goe and shewe thy selfe to the
Priest, and offer the gift (that Moses commaunded
to be offered) for a witnesse vnto them. And when Je-
sus was entred into Capernaum, there came vnto
him a Centurion, and besought him, saying, Ma-
ster, my seruant lieth at home sicke of the pallsie, and
is grievously pained. And Jesus sayd, When I come
vnto him, I will heale him. The Centurion answer-
ed,

The fourth Sunday after the Epiphanie.

red, and saide, Sir, I am not worthe that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shall be healed. For I also my selfe am a man subiect to the authoritie of another, and haue souldiers vnder me: and I say to this man, Goe, and hee goeth: and to another man, Come, and hee cometh: and to my seruant, Doe this, and hee doeth it. When Iesus heard these wordes, hee marueiled, and sayde to them that followed him, Verily I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East and West, and shall rest with Abraham, Isaac, and Iacob, in the kingdome of heauen. But the children of the kingdom shall be cast out into bitter darknes, there shall bee weeping and gnashing of teeth. And Iesus said vnto the Centurion, Goe thy way, & as thou belieuest, so be it vnto thee. And his seruant was healed in the selfe same houre.

The fourth Sunday after the Epiphanie.

The Collect.

GOD which knowest vs to be set in the middes of so many and great dangers, that for mans fraile-nesse we can not alwayes stand vprightly: graunt to vs the health of body and soule, that all those things which wee suffer for sinne, by thy helpe wee may well passe and overcome, through Christ our Lord.

The Epistle.

Rom. 13.
I.

Let euery soule submitte himselfe vnto the authoritie of the higher powers: for there is no power but of GOD. The powers that bee, are ordained of God. Whosoever therefore resisteth power, resisteth

The fourth Sunday after the Epiphanie.

resisteth the ordinance of God: but they that resist, shall receiue to themselves damnation. For rulers are not fearefull to them that doe good, but to them that doe euill. Wilt thou be without feare of the power? doe wel then, & so shalt thou be praised of the same: for hee is the minister of God for thy wealth. But if thou doe that which is euill, then feare: for he beareth not the sword for nought: for hee is the minister of God, to take vengeance on them that doe euill. Wherefore yee must needes obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay yee tribute: for they are Gods ministers, seruing for the same purpose. Giue to every man therefore his duetie: tribute, to whome tribute belongeth: custome, to whome custome is due: feare, to whome feare belongeth: honoꝛ, to whome honour pertaineth.

The Gospel.



And when hee entred into a ship, his disciples followed him. And beholde, there arose a great tempest in the sea, inso-
much as the shippe was couered with
waues, but he was asleepe. And his dis-
ciples came to him, and awoke him, saying, Master,
saue vs, we perish. And he said vnto them, Why are ye
feareful, O ye of little faith? Then he arose, and rebu-
ked the winds and the sea, and there followed a great
calme. But the men marueiled, saying, What
manner of man is this, that both windes and sea
obey him? And when hee was come to the other
side, into the countrey of the Gergesites, there met
him two possessed of devils, which came out of the
graues,
D.iiii. graues,

Mat. 8. 23

The v. Sunday after the Epiphanie.

graues, and were out of measure fierce, so that no man might goe by that way. And behold, they cryed out, saying, O Iesu, thou sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the time? And there was a good way off from them a hearde of many swine feeding. So the devils besought him, saying, If thou cast vs out, suffer vs to goe into the hearde of swine. And he sayd vnto them, Goe your wayes. Then went they out, and departed into the heard of swine. And behold, the whole hearde of swine was caried headlong into the sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the citie, and tolde euery thing, and what had happened vnto the possessed of the Devils. And beholde, the whole citie came out to meete Iesus: and when they sawe him, they besought him that hee would depart out of their coastes.

The fifth Sunday after the Epiphanie.

The Collect.

Lorde, wee beseech thee to keepe thy Church and household continually in thy true religion, that they which doe leane onely vpon hope of thy heauenly grace, may euermore bee defended by thy mightie power, through Iesus Christ our Lord.

The Epistle.

Col. 3. 12.

What vpon you as the elect of God, tender mercie, kindenesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiving one another, if any man haue a quarell against another: as Christ forgave you, even so doe

The v. Sunday after the Epiphanie.

doe yee. Aboue all these things put on loue, which is the bond of perfectnesse. And the peace of God rule in your heartes to the which peace yee are called in one body: and see that ye be thankfull. Let the worde of Christ dwell in you plenteously, with all wisdom. Teach and exhort your owne selues in Psalmes, and Hymnes, and spirituall songs, singing with grace in your hearts to the Lorde. And whatsoeuer yee doe in word or deede, doe all in the name of the Lorde Iesu, giuing thanks to God the father by him.

The Gospel.

The kingdome of heauen is like vnto a Mat. 13.
man which sowed good seede in his field: 24.
but while men slept, his enemy came,
and sowed tares among the wheat, and
went his way. But when the blade
was sprung vp, and had brought forth fruit, then ap-
peared the tares also. So the seruants of the houghol-
der, came, and sayde vnto him, Syr, diddest not thou
sowe good seede in thy felde? from whence then hath
it tares? He sayd vnto them, The enuious man hath
done this. The seruants said vnto him, wilt thou the
that we go and weede them vp? But he sayd, Nay, lest
while ye gather vp the tares, yee plucke vp also the
wheate with them: let both grow together vntil the
haruest, and in the time of haruest, I will say to the
Reapers, Gather yee first the tares, and binde them
together in sheaues to be burnt, but gather y^e wheate
into my barne.

The sixt Sunday (if there bee so many) shall haue the same
Psalmes, Collect, Epistle and Gospel, that was vpon the
fifth Sunday.

The

The Sunday called Septuagesima.

The Collect.

O Lorde, wee beseech thee fauourably to heare the prayers of thy people, that wee which are iustly punished for our offences, may bee mercifully deliuered by thy goodnes, for the glory of thy name, through Iesus Christ our Sauour, who liueth and reigneth world without end, Amen.

The Epistle.

1. Cor. 9.
24.



Perceiue yee not, howe that they which runne in a course, runne all, but one receiuethe the reward? So runne, that yee may obtaine. Every man that proueth masteries, absteineth from all things: and they doe it to obtaine a crowne that shall perish, but wee to obtaine an everlasting crowne. I therefore so runne, not as at an vncertaine thing: so fight I, not as one that beateth the aire: but I tame my body, and bring it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be a cast away.

The Gospel.

Mat. 20. 1.



The kingdome of heauen is like vnto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a peny a day, he sent them into his vineyard. And hee went out about the third houre, and sawe other standing idle in the market place, and sayde vnto them, Goe yee also into the vineyarde, and whatsoeuer is right, I will giue you. And they went their way. Againe hee went out about the sixth and ninth houre, and did likewise. And about the

The Sunday called Septuagesima.

the eleuenth houre hee went out, & found other standing idle, and sayde vnto them, Why stand yee here all the day idle? They sayde vnto him, Because no man hath hired vs. He sayeth vnto them, Goe yee also into the vineyard, and whatsoeuer is right, that shal ye receiue. So when euen was come, the Lord of the vineyard said vnto his Steward, Call the labourers, and giue them their hire, beginning at the last, vntill the first. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when þ first came also, they supposed that they shoulde haue receiued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the Goodman of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heate of the day. But hee answered vnto one of them, and sayde, Friend, I doe thee no wrong: Diddest thou not agree with mee for a peny? Take that thine is, and go thy way: I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to do as me lusteth with mine owne goods? Is thine euil, because I am good? So the last shall be first, and the first shall be last. For many are called, but fewe be chosen.

The Sunday called Sexagesima.

The Collect.

Lord God which seest that wee put not our trust in any thing that we doe, mercifully graunt, that by thy power we may be defended against all aduersitie, through Iesus Christ our Lord.

The

The Sunday called Sexagesima.

The Epistle.

2. Cor. II
19.

I suffer fooles gladly, seeing your selues are wise. For yee suffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though we had bene weake in this behalfe. Howbeit, wherein soeuer any man dare bee bolde (I speake foolishly) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fve times receiued I fourtie stripes saue one. Thise was I beaten with rodde. I was once stoned. I suffered thise shipwacke. Night and day haue I bene in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the heathen, in perils in the citie, in perils in wildernesse, in perils in the sea, in perils among false brethren, in labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in colde and nakednesse. Beside the things which outwardly happen vnto me, I am cumbred daily, and doe care for all congregations. Who is weake, and I am not weake? who is offended, and I burne not? If I must needes boast, I will boast of the things that concerne mine infirmities. The God and father of our Lorde Iesus Christ which is blessed for evermore, knoweth that I lie not.

The

The Sunday called Sexagesima.

The Gospel.

When much people were gathered together, and were come to him out of all cities, hee spake by a similitude, The sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stones, and as soone as it was sprung vp, it withered away, because it lacked moistnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruite an hundred folde. And as he sayde these things, he cryed, Hee that hath eares to heare, let him heare. And his disciples asked him, saying, What maner of similitude is this? And he sayde, Vnto you it is giuen to knowe the secrets of the kingdome of God, but to other by parables, that when they see, they should not see, and when they heare they shoulde not vnderstand. The parable is this. The seede is the worde of God. Those that are beside the way, are they that heare: then cometh the deuill, and taketh away the worde out of their hearts, least they shoulde beleue, and bee saued. They on the stones, are they which when they heare, receiue the worde with ioy, and these haue no rootes, which for a while beleue, and in time of tentation goe away. And that which fell among thornes, are they, which when they haue hearde, goe forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruite. That which fell in the good ground, are they, which with a pure and good heart heare the worde, and keepe it, and bring forth fruite through patience.

The

The Sunday called Quinquagesima.

The Collect.

O Lord, which doest teach vs that all our doings without charitie are nothing worth: sende thy holy Ghost, and power into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoever liueth, is counted dead before thee: Graunt this for thy onely sonne Iesus Christs sake.

The Epistle.

1. Cor. 13.

1.



Though I speake with tongues of men and of Angels, and haue no loue, I am euen as sounding brasse or as a tinkling Cymbal. And though I could prophesie, and vnderstand all secretes, and all knowledge: yea, if I haue all faith, so that I could moue mountaines out of their places, and yet haue no loue, I am nothing. And though I bestow all my goods to feede the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doeth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euil, reioyceth not in iniquitie: but reioyceth in the trueth, suffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophesying faile, either tongues cease, or knowledge banish away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophesying is vnperfect. But when that which is perfect is come, then that which is vnperfect shall be done away. When I was a childe, I spake as a childe, I vnderstood as a childe, I imagined as a child: but as soone as I was a man, I put away childishnesse. Nowe we see in a glasse, e-
uen

The Sunday called Quinquagesima.

uen in a darke speaking : but then shall we see face to face. Nowe I knowe vnperfectly : but then shall I knowe euen as I am known. Nowe abideth faith, hope, and loue, euen these thre: but the chiefe of these is loue.

The Gospel.



Jesus tooke vnto him the twelue, and Luke 18.
sayde vnto them, Behold, wee goe vp to 31.
Hierusalem, and all shall bee fulfilled
that are written by the prophets of the
sonne of man. For he shall be deliuered
vnto the Gentiles, and shall bee mocked, and despite-
fully entreated, and spitted on. And when they haue
scourged him, they wil put him to death, and the third
day he shall rise againe. And they vnderstood none of
these things. And this saying was hid from them, so
that they perceiued not the things which were spo-
ken. And it came to passe, that as he was come nigh to
Iericho, a certaine blinde man sate by the high way
side, begging. And when he heard the people passe by,
he asked what it meant. And they sayd vnto him, that
Jesus of Nazareth passed by. And he cryed, saying, Je-
su thou sonne of David, haue mercy on mee. And they
which went before, rebuked him, that hee should hold
his peace: But hee cryed so much the more, Thou
sonne of David, haue mercy on mee. And Jesus stoode
still, and commaunded him to bee brought vnto him.
And when he was come neere, hee asked him, saying,
what wilt thou that I doe vnto thee? And hee sayde
Lord, that I might receiue my sight. And Jesus sayd
vnto him, receiue thy sight, thy faith hath saued thee.
And immediatly he receiued his sight, and followed
him, praysing God. And all the people, when they saw
it, gaue praise vnto God.

The

The first Sunday in Lent.

The Collect.

Almightie and everlasting God, which hatest nothing that thou hast made, and doest forgive the sinnes of all them that bee penitent: create and make in vs newe and contrite heartes, that wee woorthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee, the God of all mercy, perfect remission and forgiveness, through Iesus Christ.

The Epistle.

Ioel 2.12.



Turne you vnto mee with all your heartes, with fasting, weeping, and mourning: rent your heartes, and not your clothes. Turne you vnto the Lord your God, for he is gracious and merciful, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) hee also shall turne and forgive: and after his chastening, hee shall let your increase remaine for meate and drinke offerings vnto the Lord your God. Blowe out with the trumpet in Sion, proclaime a fasting, call the Congregation, & gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let the bridgrome goe forth of his chamber, and the bride out of her closet. Let the Priestes serue the Lorde, betweene the porch and the altar, weeping, and saying, Bee fauourable, O Lord, be fauourable vnto thy people, let not thine heritage bee brought to such confusion, least the Heathen bee lordes thereof. Wherefore shoulde they say among the Heathen, Where is now their God?

The first Sunday in Lent.

The Gospel.



When ye fast, be not sad, as the hypocrites Mat. 6. 16.
are: for they disfigure their faces, that it
may appeare vnto men howe that they
fast. Verily I say vnto you, they haue
their reward. But thou when thou fa-
stest, anoint thine head, and wash thy face, that it ap-
peare not vnto men howe that thou fastest, but vnto
thy father, which is in secret, and thy father which
seeth in secreete, shall reward thee openly. Lay not vp
for your selues treasure vpon earth, where the rust
and moth doeth corrupt, and where thieues breake
through and steale: but lay vp for you treasures in
heauen, where neither rust nor moth doeth corrupt,
and where thieues doe not breake through nor steale.
For where your treasure is, there will your heartes
be also.

The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast fourtie dayes
and fourtie nights: giue vs grace to vse such ab-
stinence, that our flesh being subdued to the spirit, we
may euer obey thy godly motions, in righteousness,
and true holinesse, to thy honour and glory, which li-
uest and reignest, &c.

The Epistle.



As helpers exhort you, that ye receiue 2. Cor. 6.
not the grace of God in vaine. For hee 1.
saith, I haue heard thee in a time ac-
cepted, & in the day of saluation haue I
succoured thee. Behold, now is that ac-
cepted time: Behold, now is that day of saluation. Let
vs giue none occasion of euil, & in our office be found
no fault: but in all things let vs behaue our selues
as

The first Sunday in Lent.

as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in imprisonments, in stripes, in labours, in watchings, in fastings, in purenesse, in knowledge, in long suffering, in kindnesse, in the holy Ghost, in loue vnfained, in the word of trueth, in the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by euill report, and good report, as deceiuers, and yet true: as vnknown, and yet known: as dying, and beholde we liue: as chastened, and not killed: as sorowing, and yet alway merrie: as poore, and yet making many rich: as hauing nothing, and yet possessing all things.

The Gospel.

Mat. 4. 1.



Then was Jesus led away of the spirite into the wildernes, to be tempted of the deuill. And when hee had fasted fourtie dayes and fourtie nights, he was at the last an hungred. And when the tempter came to him, he saide, If thou be the sonne of God, commaund that these stones be made bread. But he answered and saide, It is written, Man shall not liue by bread onely, but by every worde that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy Citie, and setteth him on a pinnacle of the Temple, and sayeth vnto him, If thou be the Sonne of God, cast thy selfe downe headlong: for it is written, He shall giue his Angels charge ouer thee, and with their handes they shall holde thee vp, lest at any time thou dash thy foote against a stone. And Jesus saide vnto him, It is written againe, Thou shalt not tempt the Lorde thy God. Againe the Deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of

The second Sunday in Lent.

of the world, and the glory of them, and sayeth vnto him, All these wil I giue thee, if thou wilt fall downe and worship me. Then saith Iesus vnto him, Auoide Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill leaueth him, and beholde, the Angels came and ministred vnto him.

The second Sunday in Lent.

The Collect.

A Almighty God, which doest see that wee haue no power of our selues to help our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from all euill thoughtes which may assault and hurt the soule, through Iesus Christ, &c.

The Epistle.

V beseech you brethren, and exhort you 1. Thes. 4.1.
by y^e Lord Iesus, that yee increase more
and more, euen as yee haue receiued of
vs, howe ye ought to walke, & to please
God. For ye knowe what commaunde-
ments we gaue you by our Lord Iesus Christ. For
this is the will of God, euen your holinesse: that yee
should abstaine from fornication, and that euery one
of you should knowe howe to keepe his vessell in holi-
nesse, and honour, & not in the lust of concupiscence,
as doe the heathen, which knowe not God: that no
man oppresse and defraud his brother in bargaining,
because that y^e Lord is the auenger of all such things,
as we tolde you before, and testified. For God hath not
called vs vnto vncleannesse, but vnto holinesse. He
therefore that despiseth, despiseth not man, but God,
which hath sent his holy spirit among you.

E.ii.

The

The third Sunday in Lent.

The Gospel.

Matt. I 5.
21.

Jesus went thence, and departed into the coastes of Tyre and Sidon: and behold, a woman of Canaan (which came out of the same coastes) cryed vnto him, saying, Haue mercie on me, O Lord, thou sonne of David: my daughter is piteously vexed with a deuill. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she crieth after vs. But he answered and saide, I am not sent, but to the lost sheepe of the house of Israel. Then came she and worshipped him, saying, Lord helpe me. He answered and said, It is not meete to take the childrens bread, and cast it to dogs. She answered and said, Trueth Lord, for the dogges eate of the crummes which fall from their masters table. Then Jesus answered and said vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

The third Sunday in Lent.

The Collect.

We beseech thee almightie God, looke vpon the heartie desires of thy humble seruants, and stretch forth the right hand of thy maiestie, to be our defence against all our enemies, through Jesus Christ our Lord.

The Epistle.

Ephe. 5. 1.

Be you the followers of God as deare children, & walke in loue, euen as Christ loved vs, & gaue himselfe for vs, an offering and a sacrifice of a sweete saour to God. As for fornication, & all vncleanes, or couetousnesse, let it not be once named among you, as it becommeth Saints: or filthinesse, or foolish talking,

or

The third Sunday in Lent.

or iesting, which are not comely, but rather giuing of thankes. For this ye know, that no whozemonger, either vncleane person, or couetous person (which is a worshipper of Images) hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you with vaine wordes: for because of such things cometh the wrath of God vpon the children of disobedience. Be not ye therefore companions of them. Ye were sometimes darkenesse, but now we are ye light in the Lord: walke as children of light: for the fruite of the spirite consisteth in all goodnesse, and righteousness, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darkenesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret: but all things, when they are brought forth by the light, are manifest. For whatsoever is manifest, the same is light. Wherefore he saith, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.



Jesus was casting out a deuill that was dumbe. And when he had cast out the deuill, the dumbe spake, and the people wondred. But some of them said, He casteth out devils through Beelzebub the chiefe of the devils. And other tempted him, & required of him a signe from heauen. But hee knowing their thoughts, saide vnto them, Every kingdome deuided against it selfe, is desolate, and one house doeth fall vpon another. If Satan also be deuided against himselfe, howe shall his kingdome endure? Because ye say I cast out devils through Beelzebub. If I by the helpe of Beelzebub cast out devils, by whose helpe

Lu. 11. 14.

The fourth Sunday in Lent.

helpe doe your children cast them out? Therefore shall they be your iudges. But if I by the finger of God cast out devils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: But when a stronger then he commeth vpon him, & ouercommeth him, he taketh from him all his harnesse wherein he trusted, and diuideth his goods. He that is not with me is against me: and he that gathereth not with me, scattereth abroad. When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest: and when hee findeth none, he saith, I will returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirits worse then himselfe, & they enter in, and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of the company lift vp her voyce, and said vnto him, Happy is the wombe that bare thee, and the pappes which gaue thee sucke. But he saide, Yea, happy are they that heare the worde of God, and keepe it.

The fourth Sunday in Lent.

The Collect.

Graunt we beseech thee Almighty God, that we which for our euill deedes are worthily punished, by the comfort of thy grace may mercifully be relieved through our Lord Jesus Christ.

The Epistle.

Gal. 4. 21.



¶ I me, (ye that desire to be vnder y^e law) do ye not heare of the law? for it is writ-
ten, that Abraham had two sonnes: the
one by a bondmaide, the other by a free
woman.

The fourth Sunday in Lent.

woman. Yea, and he which was borne of the bondwoman, was borne after the flesh: but he which was borne of the free woman, was borne by promise. Which things are spoken by an allegorie: For these are two Testaments, the one from the mount Sina, which gendzeth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the citie which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and cry thou that trauailest not: for the desolate hath many mo children, then she which hath no husband.

Brethren, we are after Isaac the children of promise. But as then he that was borne after the flesh, persecuted him that was borne after the spirite: euen so is it now. Neuerthelesse, what sayeth the Scripture? Put away the bondwoman and her sonne: For the sonne of the bondwoman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bondwoman, but of the free woman.

The Gospel.

Jesus departed ouer the sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, because they sawe his miracles which he did on them that were diseased. And Jesus went vp into a mountaine, and there hee sate with his Disciples. And Easter (a feast of the Jewes) was nigh. When Jesus then lift vp his eyes, and sawe a
C.iiii. great

John 6.1.

The fourth Sunday in Lent.

great company come vnto him, he saide vnto Philip, whence shall wee buye bread, that these may eate? This he saide to prouue him, for hee himselfe knewe what he woulde doe. Philip answered him, Two hundred pennyworth of bread are not sufficient for them, that euery man may take a little. One of his Disciples (Andrewe, Simon Peters brother) sayeth vnto him, There is a ladde which hath fve barley loaues and two fishes: but what are they among so many? And Jesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fve thousand. And Jesus tooke the bread, & when he had giuen thanks, he gaue to the Disciples, and the Disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, he saide vnto his Disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of y^e fve barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Jesus did) said, This is of a trueth the same Prophet that should come into the world.

The fift Sunday in Lent.

The Collect.

We beseech thee Almighty God, mercifully to looke vpon thy people, that by thy great goodness they may be gouerned and preserved euermore, both in body and soule, through Jesus Christ our Lord.

The

The fifth Sunday in Lent.

The Epistle.



Christ being an high Priest of good things Heb. 9. 11
to come, came by a greater & a more perfect Tabernacle, not made with handes, that is to say, not of this building, neither by the blood of Goates and Calues: but by his owne blood he entred in once into the holy place, and found eternall redemption. For if the blood of Oxen and of Goates, and the ashes of a yong Cowe, when it is sprinkled, purifieth the uncleane, as touching the purifying of the flesh: howe much more shall the blood of Christ (which through the eternall Spirit offered himselfe without spot to God) purge your conscience from dead workes, for to serue the living God? And for this cause is hee the mediator of the newe Testament, that through death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternal inheritance.

The Gospel.



Which of you can rebuke me of sinne? If Ioh. 8. 46.
I say the trueth, why doe ye not beleue me? He that is of God, heareth Gods words: Ye therefore heare them not, because ye are not of God. Then answered the Jewes, and saide vnto him, Say we not well that thou art a Samaritane, and hast the deuill? Jesus answered, I haue not the deuill: but I honour my father, and yee haue dishonoured me. I seeke not mine owne prayse, there is one that seeketh, and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, he shall neuer see death. Then saide the Jewes

The fifth Sunday in Lent.

Jewes vnto him, Nowe know we that thou hast the deuill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead: whom makest thou thy selfe? Jesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoureth me, which ye say is your God, and yet ye haue not knowen him: but I knowe him. And if I say, I know him not, I shalbe a lyar, like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and he sawe it, and reioyced. Then saide the Jewes vnto him, Thou art not yet fiftie yeres old, and hast thou seene Abraham? Jesus saide vnto them, Verily verily I say vnto you, Per Abraham was borne, I am. Then tooke they by stones to cast at him: But Jesus hid himselfe, and went out of the Temple.

The Sunday next before Easter.

The Collect.

A Almighty and euerlasting God, which of thy tender loue towards man, hast sent our Saviour Jesus Christ, to take vpon him our flesh, and to suffer death vpon the crosse, that all mankind should followe the example of his great humilitie: mercifully graunt, that we both followe the example of his patience, and bee made partakers of his resurrection, through the same Jesus Christ our Lord.

The

Sunday next before Easter.

The Epistle.

Let the same minde be in you, that was Phil.2.5.
also in Christ Jesus, which whē he was
in the shape of God, thought it no robbery
to be equall with God: Neuerthelesse,
he made himself of no reputation, taking
on him the shape of a seruant, and became like vnto
men, and was found in his apparell as a man. He
humbled himselfe, and became obedient vnto the
death, even the death of þe crosse. Wherefore God hath
also exalted him on high, & giuen him a name, which
is aboue all names, that in the name of Jesus euery
knee should bowe, both of things in heauen & things
in earth, and things vnder the earth, and that all
tongues should confesse that Jesus Christ is þe Lord,
vnto the prayse of God the father.

The Gospel.

And it came to passe, when Jesus had Mat 26.1,
finished all these sayings, he saide vnto
his Disciples, Ye knowe that after
two dayes shalbe Easter, and the sonne
of man shall be deliuered ouer to be cru-
cified. Then assembled together the chiefe Priestes,
and the Scribes, and the Elders of the people, vnto
the palace of the high Priest (which was called Ca-
iaphas) and held a counsell, that they might take Je-
sus by subtiltie, and kill him. But they saide, Not on
the holy day, least there be an vprore among the peo-
ple. When Jesus was in Bethanie, in the house of
Simon the Leper, there came vnto him a woman,
hauing an alabaster boxe of precious oyntment, and
powred it vpon his head as he sate at the board. But
when

The fifth Sunday in Lent.

Jewes vnto him, Nowe know we that thou hast the deuill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead: whom makest thou thy selfe? Jesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoureth me, which ye say is your God, and yet ye haue not knowen him: but I knowe him. And if I say, I know him not, I shalbe a lyar, like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and he sawe it, and reioyced. Then saide the Jewes vnto him, Thou art not yet fiftie yeres old, and hast thou seene Abraham? Jesus saide vnto them, Verily verily I say vnto you, Per Abraham was borne, I am. Then tooke they by stones to cast at him: But Jesus hid himselfe, and went out of the Temple.

The Sunday next before Easter.

The Collect.

A Almighty and euerlasting God, which of thy tender loue towards man, hast sent our Saviour Jesus Christ, to take vpon him our flesh, and to suffer death vpon the crosse, that all mankind should followe the example of his great humilitie: mercifully graunt, that we both followe the example of his patience, and bee made partakers of his resurrection, through the same Jesus Christ our Lord.

The

Sunday next before Easter.

The Epistle.

Let the same minde be in you, that was Phil. 2. 5.
also in Christ Jesus, which whē he was
in the shape of God, thought it no robbery
to be equall with God: Neuerthelesse,
he made himself of no reputation, taking
on him the shape of a seruant, and became like vnto
men, and was found in his apparell as a man. He
humbled himselfe, and became obedient vnto the
death, euen the death of þe crosse. Wherefore God hath
also exalted him on high, & giuen him a name, which
is aboue all names, that in the name of Jesus every
knee should bowe, both of things in heauen & things
in earth, and things vnder the earth, and that all
tongues should confesse that Jesus Christ is þe Lord,
vnto the prayse of God the father.

The Gospel.

And it came to passe, when Jesus had Mat 26. 1.
finished all these sayings, he saide vnto
his Disciples, Ye knowe that after
two dayes shalbe Easter, and the sonne
of man shall be deliuered ouer to be cru-
cified. Then assembled together the chiefe Priestes,
and the Scribes, and the Elders of the people, vnto
the palace of the high Priest (which was called Ca-
iaphas) and held a counsell, that they might take Je-
sus by subtiltie, and kill him. But they saide, Not on
the holy day, least there be an bproue among the peo-
ple. When Jesus was in Bethanie, in the house of
Simon the Leper, there came vnto him a woman,
hauing an alabaster boxe of precious oynment, and
powred it vpon his head as he sate at the board. But
when

Sunday next before Easter.

when the disciples sawe it, they had indignation, saying, whereto serueth this waste? This ointment might haue beene well solde, and giuen to the poore. When Iesus vnderstoode that, he saide vnto them, why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that she hath cast this ointment on my body, she did it to bury me. Verily I say vnto you, wheresoeuer this Gospel shalbe preached in all the world, there shall also this be tolde that she hath done, for a memoriall of her. Then one of the twelue (which was called Judas Iscariot) went vnto the chiefe Priestes, and said vnto them, what will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie pieces of silver. And from that time forth, hee sought opportunitie to betray him. The first day of sweete bread, the Disciples came to Iesus, saying to him, where wilt thou that we prepare for thee to eate the Pascheouer? And hee saide, Goe into the citie to such a man, and say vnto him, The master sayeth, My time is at hand: I will keepe my Easter by thee with my Disciples. And the Disciples did as Iesus had appointed them, and they made ready the Pascheouer. When the euen was come, he sate downe with the twelue: and as they did eate, he saide, verily I say vnto you, that one of you shall betray me. And they were exceeding sorowfull, and began euery one of them to say vnto him, Lord, is it I? He answered and saide, He that dippeth his hand with me in the dish, the same shall betray me. The sonne of man truely goeth as it is written of him: but woe vnto that man by whom the sonne of man is betrayed: it had bene good for that man if he had not bene borne. Then

Sunday next before Easter.

Then Judas which betrayed him, answered and saide, Master, is it I? He saide vnto him, Thou hast saide. And when they were eating, Jesus tooke bread, and when he had giuen thanks, he brake it, and gaue it to the disciples, and saide, Take, eate, this is my body. And hee tooke the cuppe, and thanked, and gaue it to them, saying, Drinke ye all of this: for this is my blood (which is of the newe Testament) that is shedde for many, for the remission of sinnes. But I say vnto you, I will not drinke hencefoorth of this fruite of the vine tree, vntill that day when I shall drinke it newe with you in my fathers kingdom. And when they had said grace, they went out vnto mount Oliuet. Then saide Jesus vnto them, All ye shall be offended because of me this night: for it is written, I will smite the sheepeheard, and the sheepe of the flocke shall be scattered abroad: but after I am risen againe, I will goe before you into Galilee. Peter answered, and saide vnto him, Though all men be offended because of thee, yet will I not be offended. Jesus saide vnto him, Verily I say vnto thee, that in this same night, before the Cocke crowe, thou shalt denie me thrise. Peter saide vnto him, Yea though I should die with thee, yet will I not denie thee. Likewise also said all his disciples. Then came Jesus with them vnto a farne place, (which is called Gethsemane) and saide vnto his disciples, Sit ye here, while I goe and pray yonder. And he tooke with him Peter, and the two sonnes of Zebede, and began to waxe sorrowfull and heauie. Then said Jesus vnto them, My soule is heauie, euen vnto the death: tarrie ye heere, and watch with me. And hee went a litle further, and fell flat on his face, and prayed, saying, O my father, if it be possible, let this cup passe

Sunday next before Easter.

pasſe from me : neuertheleſſe not as I will , but as thou wilt . And hee came vnto the Diſciples , and founde them aſleepe , and ſaide vnto Peter , what , coulde yee not watch with me one houre ? watch and pray , that yee enter not into temptation : The ſpirit is willing , but the fleſh is weake . He went away once againe , and prayed , ſaying , O my Father , if this cup may not paſſe away from me , except I drinke of it , thy will be fulfilled . And hee came and founde them aſleepe againe , for their eyes were heauie . And hee left them , and went againe , and prayed the third time , ſaying the ſame wordes . Then cometh hee to his Diſciples , and ſaide vnto them , Sleepe on now , and take your reſt . Beholde , the houre is at hande , and the ſonne of man is betrayed into the handes of ſinners . Riſe , let vs bee going , beholde , he is at hand that doeth betray me . While hee yet ſpake , loe , Judas , one of the number of the twelue , came , and with him a great multitude with ſwordes and ſtaues , ſent from the chiefe Prieſtes and Elders of the people . But he that betrayed him , gaue them a token , ſaying , Whomſoeuer I kiſſe , the ſame is hee , holde him faſt . And forthwith he came to Jeſus , and ſaid , Haile Maſter , and kiſſed him . And Jeſus ſaide vnto him , friende , wherefore art thou come ? Then came they , and laide handes on Jeſus , and tooke him . And beholde , one of them which were with Jeſus , ſtretched out his hand , and drew his ſworde , and ſtrooke a ſeruant of the high Prieſtes , and ſmote off his eare . Then ſaide Jeſus vnto him , Put vp thy ſworde into thy ſheath : for all they that take the ſworde , ſhall periſh with the ſworde . Thinkeſt thou that I cannot nowe pray to my Father , and he

Sunday next before Easter.

he shall giue mee euen nowe more then twelue legions of Angels? But howe then shall the Scripture bee fulfilled? For thus must it be. In that same houre saide Iesus to the multitude, Yee be come out as it were to a thiefe, with swordes and stauers for to take me. I sate dayly with you teaching in the Temple, and ye tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the Disciples forsooke him, and fled. And they tooke Iesus and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him a farre off vnto the high Priestes Palace, and went in, and sate with the seruantes, to see the ende. The chiefe Priestes and Elders, and all the Counsaile sought false witness against Iesus, for to put him to death, but founde none: yea, when many false witnesses came, yet founde they none. At the last came two false witnesses, and saide, This fellowe saide, I am able to destroy the Temple of God, and to builde it againe in thre dayes. And the chiefe Priest arose, and saide vnto him, Answerest thou nothing? Why doe these beare witness against thee? But Iesus helde his peace. And the chiefe Priest answered, and saide vnto him, I charge thee by the liuing God, that thou tell vs whether thou be Christ the Sonne of God. Iesus saide vnto him, Thou hast said. Neuerthelesse I say vnto you, hereafter shall ye see the sonne of man sitting at the right hand of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, He hath spoken blasphemie, what neede wee of any more witnesses? Beholde, nowe yee haue heard his blasphemie, what thinke ye?

Sunday next before Easter.

ye? They answered and saide, He is woorthy to die. Then did they spit in his face, and buffeted him with fists. And other smote him on the face with the palme of their hands, saying, Tell vs, thou Christ, who is he that smote thee? Peter sate without in the court, and a damosell came vnto him, saying, Thou also wast with Iesus of Galilee. But he denied before them all, saying, I wot not what thou sayest. When he was gone out into the porch, another wench saw him, and saide vnto them that were there, This fellowe was also with Iesus of Nazareth. And againe he denied with an oth, saying, I doe not knowe the man. After a while came vnto him they that stood by, and saide vnto Peter, Surely thou art euen one of them, for thy speache bewrayeth thee. Then beganne hee to curse and to sweare that he knewe not the man. And immediatly the Cocke crowe. And Peter remembred the word of Iesu which saide vnto him, Before the Cocke crowe, thou shalt denie me thrise: and he went out and wept bitterly. When the morning was come, all the chiefe Priestes and Elders of the people helde a counsaile against Iesus to put him to death, and brought him bound, and deliuered him vnto Pontius Pilate the Deputie. Then Judas which had betrayed him (seeing that he was condemned) repented himselfe, and brought againe the xxx. plates of siluer to the chiefe Priestes and Elders, saying, I haue sinned, betraying the innocent blood. And they saide, What is that to vs? see thou to that. And hee cast downe the siluer plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priestes tooke the siluer plates, and saide, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsaile, and bought

Sunday next before Easter.

bought with them a potters felde to burie strangers in. wherefore the felde is called Acheldama, that is, The felde of blood vntill this day. Then was fulfilled that which was spoken by Ieremie the Prophet, saying, And they tooke thirtie siluer plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the Potters felde, as the Lord appointed me. Jesus stode before the Deputie, and the Deputie asked him, saying, Art thou the king of the Iewes? Jesus saide vnto him, Thou sayest. And when he was accused of the chiefe Priests and Elders, he answered nothing. Then said Pilate vnto him, Hearest thou not howe many witnesses they lay against thee? And hee answered him to neuer a worde, insomuch that the Deputie marvelled greatly. At that feast the Deputie was wont to deliuer vnto the people a prisoner, whom they would desire. He had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said, whether will yee that I giue loose vnto you Barabbas, or Jesus which is called Christ? For he knewe that for enuie they had deliuered him. When he was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many things in my sleepe because of him. But the chiefe Priests and Elders perswaded the people that they should aske Barabbas, and destroy Jesus. The Deputie answered, and saide vnto them, whether of the twaine will yee that I let loose vnto you? They said, Barabbas. Pilate said vnto them, what shall I doe then with Jesus, which is called Christ? They all saide vnto him, Let him be crucified. The Deputie saide, what euill hath he done? But they

J. i.

cried

Sunday next before Easter.

cryed the more, saying, Let him be crucified. When Pilate sawe that he could nothing preuaile, but that more busines was made, he tooke water, and washed his hands before the people, saying, I am innocent of the blood of this iust person, see yee. Then answered all the people, and saide, His blood be on vs, and on our children. Then let hee Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified. Then the Souldiers of the Deputie tooke Iesus into the common hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And when they had spit vpon him, they tooke the reede, & smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his crosse. And they came vnto a place which is called Golgotha, (that is to say, a place of dead mens skuls) and gaue him vineger mingled with gall to drinke. And when he had tasted thereof, he would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lottes. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is I E S V S, the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and another on the left. They
that

Sunday next before Easter.

that passed by reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and diddest builde it in thre dayes, saue thy selfe. If thou be the Sonne of God, come downe from the crosse. Likewise also the high Priestes mocking him with the Scribes and Elders, saide, He saued other, himselfe hee cannot saue. If he be the King of Israel, let him now come downe from the Crosse, and we will beleue him. Hee trusted in God, let him deliuer him now if he will haue him: For he saide, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixt houre was there darkenes ouer all the land, vntill the ninth houre. And about the ninth houre, Jesus cried with a loude voyce, saying, Eli, Eli, lamafabachthani, that is to say, My God, My God, why hast thou forsaken me? Some of them that stood there, when they heard that, saide, This man calleth for Elias. And straightway one of them ran, and tooke a sponge, and when he had filled it full of vineger, he put it on a reede, and gaue him to drinke. Other saide, Let be, let vs see whether Elias will come and deliuer him. Jesus, when he had cryed againe with a loud voyce, yeelded vnto the ghost. And behold, the vaile of the Temple did rent in two partes from the top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of saints which slept, arose, & went out of the graues after his resurrection, and came into the holy citie, and appeared vnto many. When the Centurion, and they that were with him watching Jesus, sawe the earthquake, & those things which happened, they feared greatly, saying, Truly this was the sonne of God. And many women were there beholding him a-

Munday before Easter.

farre off) which followed Iesus from Galilee, ministring vnto him: among which was Mary Magdalene, and Marie the mother of James and Ioses, and the mother of Zebedees children.

Munday before Easter.

The Epistle.

Esa. 63. 1.



What is hee this that commeth from Edom, with red coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his strength? I am hee that teacheth righteousness, and am of power to helpe. Wherefore then is thy clothing red, and thy rayment like his that treadeth in the winepresse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I treade downe mine enemies in my wrath, and set my feete vpon them in mine indignation, and their blood shall besprink my clothes, and so will I staine all my rayment. For the day of vengeance is assigned in my heart, and the yeere when my people shall be deliuered, is come. I looked about me, and there was no man to shewe me any helpe. I marvelled that no man helde me vp. Then I helde me by mine owne arme, and my feruentnesse sustained me. And thus will I treade downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the prayse of the Lord, for all that he hath giuen vs, for the great good that he

Munday before Easter.

hee hath done for Israel, which hee hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he sayde, These no doubt are my people, and no shrinking children: and so hee was their Saviour. In their troubles hee was also troubled with them, and the Angel that went forth from his presence deliuered them. Of very loue, and kindnesse that hee had vnto them, hee redeemed them. He hath borne them, and carryed them vp, ever since the worlde beganne. But after they prouoked him to wrath, and beryed his holy minde, hee was their enemy, and fought against them himselfe. Yet remembred Israel the olde time of Moses and his people, saying, Where is hee that brought them from the water of the Sea, with them that fed his sheepe? Where is hee that hath giuen his holy spirite among them? Hee led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting name. Hee ledde them in the deepe, as an horse is ledde in the plaine, that they shoulde not stumble, as a tame beast goeth in the fielde, and the breath giuen of God, giueth him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious name withall. Looke downe then from heauen, and beholde the dwelling place of thy sanctuarie, and thy glory. How is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louing kindnesse, will not be entreated of vs? yet art thou our father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our father and redeemer, and thy name is euerlasting. O Lorde, wherefore hast thou led vs out of the way? wherefore hast thou hardened our hearts, that wee feare thee not? Bee at one with

Munday before Easter.

hs againe for thy seruants sake, and for the generati-
on of thine heritage. Thy people haue had but a litle
of thy sanctuary in possession, for our enemies haue
troden downe thy holy place. And we were thine from
the beginning, when thou wast not their Lorde, for
they haue not called vpon thy name.

The Gospel.

Mar. 14. 1



After two dayes was Easter, and the
dayes of sweet bread. And the high
priestes and the Scribes sought howe
they might take him by craft, and put
him to death. But they sayd, Not in the
feast day, least any businesse arise among the people.
And when hee was in Bethanie, in the house of Si-
mon the Leper, even as hee sate at meate, there came
a woman hauing an Alabaster boxe of oyntment cal-
led Nard, that was pure and costly, and shee brake the
boxe, and powred it vpon his head. And there were
some that were not content within themselves, and
sayde, What needed this waste of oyntment? for it
might haue beene solde for more then thre hundred
pence, and haue beene giuen to the poore: and they
grudged against her. And Iesus sayd, Let her alone,
why trouble ye her? She hath done a good worke on
me: for ye haue p poore with you alwayes, and when-
soever you will, ye may doe them good: but mee haue
ye not alwayes. She hath done that shee could, shee
came aforehande to annoynt my body to the bury-
ing. Verily I say vnto you, wheresoeuer this Gos-
pel shall bee preached throughout the whole worlde,
this also that shee hath done, shall be rehearsed in re-
membrance of her. And Judas Iscariot, one of the
twelue,

Munday before Easter.

twelue, went away vnto the hie Priest, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And he sought how hee might conueniently betray him. And the first day of sweet bread (when they offered the Pascheouer) his Disciples sayd vnto him, Where wilt thou that we go and prepare, that thou maiest eat the Pascheouer? And hee sent forth two of his Disciples, and sayd vnto them, Go ye into the Citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoever he goeth in, say ye vnto the goodman of the house, The master saith, Where is the Chest chamber, where I shall eat the Pascheouer with my Disciples? And he will shew you a great parlour paved and prepared, there make ready for vs. And his Disciples went forth, and came into the Citie, and found as he had sayd vnto them, and they made ready the Pascheouer. And when it was now euentide, he came with the twelue: and as they sate at board, and did eate, Jesus sayde, verily I say vnto you, one of you (that eateth with mee) shall betray me. And they beganne to be sozie, and to say to him one by one, Is it I? And another sayde, is it I? Hee answered, & said vnto them, It is one of the twelue, euē he that dippeth with me in the platter. The sonne of man truely goeth as it is witten of him: but woe vnto that man by whom the sonne of man is betrayed: Good were it for that man if hee had neuer beene borne. And as they did eate, Jesus tooke bread, and when hee had giuen thanks, hee brake it, and gaue to them, and sayde, Take, eate, this is my body. And he tooke the cuppe, and when he had giuen thanks, he tooke it to them: and they all dranke of it. And he sayde vnto them, This is my blood of the newe Testament,

J. iiii.

Munday before Easter

stament, which is shedde for many. Verily I say vnto you, I wil drinke no more of the fruite of the vine, vntill that day that I shall drinke it new in the kingdome of G D D. And when they had said grace, they went out to the mount Oliuet. And Iesus saith vnto them, All ye shal be offended because of me this night: For it is written, I will smite the shepheard, and the sheep shal be scattered: but after that I am risen again, I will go into Galile before you. Peter said vnto him, And though all men be offended, yet will not I. And Iesus sayeth vnto him, Verily I say vnto thee, that this day, euen in this night, before the Cocke crowe twice, thou shalt deny mee three times. But he spake more vehemently, No, if I should die with thee, I will not deny thee. Like wise also said they all. And they came into a place which was named Gethsemane, and he sayd to his disciples. Sit ye here, while I goe aside and pray. And he taketh with him Peter, and James, and John, and began to waxe abashed, and to bee in an agony, and sayd vnto them, My soule is heauie, euen vnto the death: tary ye here and watch. And hee went forth a litle, and fel downe flat on the ground, and prayed, that if it were possible, the houre might passe from him. And hee sayde, Abba, Father, all things are possible vnto thee, take away this cuppe from me: Neuerthelesse, not as I will, but that thou wilt, be done. And hee came and found them sleeping, and sayeth to Peter, Simon, sleepest thou? Couldst not thou watch one houre? Watch yee, and pray, lest yee enter into temptation: the spirite truely is ready, but the flesh is weake. And againe hee went aside, and prayed, and spake the same words. And he returned and found them asleepe againe, for their eyes were

Munday before Easter.

were heaue, neither wist they what to aunswere him. And he came the thirde time, and said vnto them, Sleepe henceforth, and take your ease, it is prouough. The houre is come, Beholde, the sonne of man is betrayed into the handes of sinners. Rise vp, let vs goe: loe, he that betrayeth me, is at hande. And immediately while he yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swords and stauers, from the hie Priests, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whomsoeuer I doe kisse, the same is he, take, and leade him away warily. And as soone as he was come, he goeth straightway to him, and sayeth vnto him, Master, Master, and kissed him. And they layde their handes on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the hie Priests, and cut off his eare. And Jesus answered and sayd vnto them, Pee be come out as vnto a thiefe with swordes and stauers, for to take mee: I was dayly with you in the Temple teaching, and pee tooke mee not: But these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ranne away. And there folowed him a certaine yong man clothed in linnen vpon the bare, and the young men caught him, and hee left his linnen garment, and fled from them naked. And they ledde Jesus away to the high Priest of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter folowed him a great way off (euen till hee was come into the palace of the high Priest) and hee sat with the seruant, and warmed himselfe at the fire. And the high Priests and all the counsaile sought for witnesse against Jesus to put him

Munday before Easter.

him to death, & found none: for many bare false witnesse against him, but their witnessess agreed not together. And there arose certaine, and brought false witnesse against him, saying, Wee heard him say, I wil destroy this temple that is made with hands, and within thzee dayes I will build another made without hands: But yet their witnessess agreed not together. And the high Priest stood vp among them, and asked Iesus, saying, Answerest thou nothing? Howe is it that these beare witnesse against thee? But hee held his peace, and answered nothing. Againe the hie Priest asked him, and sayd vnto him, Art thou Chzist the sonne of the blessed? And Iesus sayde, I am: and ye shall see the sonne of man sitting on the right hand of power, and comming in the cloudes of heauen. Then the hie Priest rent his clothes, and sayd, what neede we any further witnessess? We haue heard blasphemie, what thinke yee? And they all condemned him to bee worthy of death. And some began to spitte at him, and to couer his face, and to beate him with fists, and to say vnto him, Areade. And the seruants buffeted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the hie Priest, & when shee saw Peter warming himselfe, she looked on him, and sayd, wast not thou also with Iesus of Nazareth? And he denyed, saying, I knowe him not, neither wote I what thou sayest. And hee went out into the porch, and the Cocke crewe. And a Damosell (when shee sawe him) beganne againe to say vnto them that stood by, This is one of them. And he denyed it againe. And anon after, they that stood by, sayd againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to sweare, saying,

I

Tuesday before Easter.

I know not this man of whom ye speak. And againe the cocke crew. And Peter remembred the word that Iesus had sayd vnto him, Before the cock crow twice, thou shalt deny mee three times: & he began to weepe.

Tuesday before Easter.

The Epistle.

Esai. 50. 5.

The Lorde God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, & my cheekes to p. nippers. I turne not my face from shame & spitting, and the Lord God shal help me, therefore shal I not be confounded. I haue hardened my face like a flint stone: for I am sure p. I shal not come to confusion. He is at hand that iustifieth me: who will then go to law with me? let vs stand one against another. If there be any that will reason with mee, let him come here forth to me. Behold, p. Lord God standeth by me: what is he then that can condemne me? Lo, they shal be like as an old cloth, the moth shal eat the vp. Therefore who so feareth p. Lord among you, let him heare the voyce of his seruant. Who so walketh in darknes, & no light shineth vpon him, let him put his trust in p. name of the Lord, & hold him vp by his God. But take heed: ye al kinde a fire of p. wrath of God, & stir vp the coales. Walke on in the glistering of your owne fire, & in the coles p. ye haue kindled. This cometh vnto you from my hand, namely, that ye shall sleepe in sorrow.

The Gospel.

Mar. 15. 1.

Ad anon in the dawning the hie Priests helde a counsaile with the Elders, and the Scribes, & the whole congregation, and bound Iesus, and led him away, and deliuered him to Pilate. And Pilate asked

Tuesday before Easter.

asked him, Art thou the King of the Jewes? And hee answered, and sayde vnto him, Thou sayest it. And the high Priestes accused him of many things. So Pilate asked him again, sayinge, Answerest thou nothing? Behold how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto them a prisoner, whomsoever they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: hee had committed murder. And the people called vnto him, and began to desire him that he would doe according as he had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the king of the Jewes? For hee knew that the hie Priests had deliuered him of enuy. But the hie Priests moued the people, that hee should rather deliuer Barabbas vnto them. Pilate answered againe, and sayd vnto them, What wil ye then that I do vnto him, whom ye call the king of the Jewes? And they cryed againe, Crucifie him. Pilate sayde vnto them, What euil hath he done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered by Jesus (when hee had scourged him) for to be crucified. And the souldiers ledde him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Hail, king of the Jewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, & put his own clothes on him, and led him out

Tuesday before Easter.

out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the fielde, to beare his crosse. And they brought him to a place named Golgotha (which if a man interprete, is, the place of dead mens skulles.) And they gaue him to drinke wine mingled with myrre, but he receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, what euery man should take. And it was about the thirde houre, and they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two theeues, the one on his right hand, and the other on his left: And the Scripture was fulfilled, which sayeth, He was counted among the wicked. And they that went by, rayled on him, wagging their heads, and saying, A wretch, thou that destroyest the Temple, and buildest it againe in three dayes, saue thy selfe, and come downe from the Crosse. Likewise also mocked him the his Priestes among themselves, with the Scribes, and saide, He saued other men, himselfe he cannot saue. Let Christ the king of Israel descend now from the Crosse, that we may see, and beleue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre Jesus cryed with a loude voyce, saying, Eloi, Eloi, lama sabachthani, which is (if one interprete it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, saide, Beholde, he calleth for Elias. And one ran and filled a sponge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come
and

Wednesday before Easter.

and take him downe. But Jesus cryed with a loude voyce, and gaue vp the Ghost. And the vaile of the Temple rent in two pieces from the top to the botome. And when the Centurion, which stood before him, sawe that he so cryed and gaue vp the ghost, he saide, Truly this man was the Sonne of God. There were also women a good way off, beholding him: among whom was Marie Magdalene, and Marie the mother of James the little, and of Ioses, and Mary Salome (which also when he was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Iherusalem. And now when the euen was come, (because it was the day of preparing that goeth before the Sabbath) Ioseph of the citie of Arimathea, a noble counsaillour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Iesu. And Pilate marvelled that he was already dead, and called vnto him the Centurion, and asked of him whether he had beene any while dead. And when he knewe the trueth of the Centurion, hee gaue his body to Ioseph. And hee bought a linnen cloth, and tooke him downe, & wrapped him in the linnen cloth, and laide him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Ioses beheld where he was laide.

Wednesday before Easter.

The Epistle.

Heb. 9. 16



Here as is a Testament, there must also of necessitie bee the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead. For it is yet of no value, as long as

Wednesday before Easter.

as he that maketh the Testament is aliue. For which cause also neither the first Testament was ordeined without blood. For when Moses had declared all the commandements to all the people according to the Lawe, he tooke the blood of Calues and of Goates, with water and purple wooll, & hyssope, and sprinkled both the booke and all the people, saying, This is the blood of the Testament, which God hath appointed vnto you. Moreover he sprinkled the Tabernacle with blood also, and all the ministring vessels. And almost all things are by the lawe purged with blood, and without shedding of blood is no remission. It is neede then that the similitudes of heauenly things be purified with such things, but that the heauenly things themselves be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heauen, for to appeare nowe in the sight of God for vs: not to offer him selfe often, as the high Priest entreth into the holy place euery yeere with strange blood, (for then must hee haue often suffered since the world began) but now in the ende of the world hath he appeared once, to put sinne to flight, by the offering vp of himselfe. And as it is appointed vnto all men that they shal once die, and then cometh the iudgement: euen so Christ was once offered to take away ρ sinnes of many, and vnto them that looke for him, shall he appeare againe without sinne vnto saluation.

The

Wednesday before Easter.

The Gospel.

Luk. 22. 1.



The feast of sweete bread drew nigh, which is called Easter, and the high Priests and Scribes sought howe they might kill him, for they feared the people. Then entred Satan into Judas whose surname was Iscariot, which was of the number of the twelve, and hee went his way, and communed with the high Priests and Officers, how he might betraye him vnto them. And they were glad, and promised to giue him money. And he consented, and sought opportunitie to betray him vnto them, when the people were away. Then came the day of sweete bread, when of necessitie the Pascheuer must be offered. And hee sent Peter and John, saying, Goe, and prepare vs the Pascheuer, that we may eate. They saide vnto him, where wilt thou that wee prepare? And he said vnto them, Beholde, when ye enter into the Citie, there shall a man meete you, bearing a pitcher of water, him followe into the same house that he entreth in, and ye shall say vnto the goodman of the house, The master sayeth vnto thee, where is the ghest chamber, where I shall eate the Pascheuer with my Disciples? And hee shall shewe you a great Parlour paved, there make ready. And they went and founde as he had saide vnto them, and they made ready the Pascheuer. And when the houre was come, he sate downe, and the twelve Apostles with him. And he said vnto them, I have inwardly desired to eate this Pascheuer with you before that I suffer. For I say vnto you, hencefoorth will I not eate of it any moze, vntill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thanks, and said, Take this, and diuide it among you

Wednesday before Easter.

you: for I say vnto you, I wil not drinke of the fruit of this wine, vntill the kingdome of God come. And he tooke bread, and when he had giuen thanks, hee brake it, and gaue it vnto them, saying, This is my body, which is giuen for you: this doe in the remembrance of me. Likewise also when he had supped, he tooke the cup, saying, This cup is the newe Testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth mee, is with mee on the table. And truely the sonne of man goeth as it is appointed: but woe vnto that man by whome he is betrayed. And they beganne to enquire among themselves, which of them it was that shoulde doe it. And there was a strife among them, which of them should seeme to be the greatest. And he said vnto them, The Kings of nations reigne ouer them, and they that haue authoritie vpon them, are called gracious: but ye shall not so be. But he that is greatest among you, shall be as the yonger: and hee that is chiefe, shall be as he that doth minister. For whether is greater, hee that sitteth at meate, or he that serueth? Is not hee that sitteth at meate? But I am among you as hee that ministrereth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed to me, that ye may eate and drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel. And the Lord sayd, Simon, Simon, behold, Satan hath desired to sift you, as it were wheat: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And he sayd vnto him, Lord, I am ready to goe with thee into prison, and to death. And he sayd, I tell thee, Peter, the Cocke shal not crowe this day, till thou haue

Wednesday before Easter.

denied thise that thou knowest me. And he sayd vnto them, when I sent you without wallet, a scrip, and shooes, lacked you any thing? And they sayde, No. Then sayd he vnto them, But now he that hath a wallet, let him take it bp, and likewise his scrip, and he that hath no sworde, let him sell his coate and buy one. For I say vnto you, that yet the same which is written, must be perfourmed in me, Euen among the wicked was he reputed: for those things which are written of me, haue an end. And they said, Lord, beholde, here are two swordes. And he sayde vnto them, It is ynough. And hee came out, and went (as hee was wont) to mount Oliuet. And the Disciples followed him: and when hee came to the place, he sayd vnto them, Pray, least yee fall into temptation. And hee gate himselfe from them about a stoness cast, and kneeled down, and prayed, saying, Father, if thou wilt, remooue this Cuppe from mee: neuerthelesse, not my will, but thine bee fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And he was in an agonie, and prayed the longer, and his sweat was like drops of blood, trickling downe to the ground. And when he arose from prayer, & was come to his Disciples, hee found them sleeping for heauinesse, and he sayd vnto them, Why sleepe ye? Rise & pray, least ye fall into temptation. While hee yet spake, behold, there came a companie, and he that was called Judas one of the twelue, went before them, and pressed nigh vnto Iesus, to kisse him. But Iesus sayd vnto him, Judas, betrayest thou the sonne of man with a kisse? when they which were about him saw what would folow, they sayd vnto him, Lord, shall we smite with the sword? And one of them smote a seruant of the high priests, and

Wednesday before Easter.

and strooke off his right eare. Jesus answered, and said, Suffer ye thus farre forth. And when he touched his eare, he healed him. Then Jesus sayde vnto the high priests and rulers of the temple, and the Elders which were come to him, Ye be come out as vnto a thiefe, with swords & stauers. When I was dayly with you in the temple, yee stretched forth no hands against me: but this is euen your very houre; and the power of darkenesse. Then tooke they him, and led him, and brought him to the high Priests house. But Peter followed a farre off. And when they had kindled a fire in the mids of the Palace, and were set downe together, Peter also sate down among them. But when one of the wenches beheld him as he sate by the fire, (and looked vpon him) she said, This same fellowe was also with him. And he denied him, saying, Woman, I know him not. And after a litle while, another saw him, and sayde, Thou art also of them. And Peter said, Man, I am not. And about the space of an houre after, another affirmed, saying, Verily this fellowe was with him also, for hee is of Galilee. And Peter sayd, Man, I wote not what thou sayest. And immediatly while he yet spake, the Cocke crew. And the Lord turned backe and looked vpon Peter, and Peter remembred the word of the Lord, how he had said vnto him, Before the Cocke crow, thou shalt denie me thrise: And Peter went out & wept bitterly. And the men that tooke Jesus, mocked him, & smote him: And whē they had blindfolded him, they strooke him on the face, and asked him, saying, Areade, who is hee that smote thee? And many other things despitefully sayd they against him. And as soone as it was day, the elders of the people, and the high priests and Scribes came together, and led him into their

Thursday before Easter.

Councill, saying, Art thou very Christ? Tell vs. And he sayd vnto them, If I tell you, yee will not beleene me: and if I aske you, you will not answere, nor let me goe. Hereafter shall the Sonne of man sit on the right hand of the power of God. Then sayde they all, Art thou then the sonne of God? He said, Ye say that I am. And they sayd, what neede wee of any further wittnesse? For we our selues haue heard of his owne mouth.

The Thursday before Easter.

The Epistle.

I. Cor. I I
17.



This I warne you of, & commend not, that ye come not together after a better maner, but after a worse. For first of all, when ye come together in y congregation, I heare that there is dissension among you, and I partly beleue it. For there must be sects among you, that they which are perfect among you may be knowen. When ye come together therfore into one place, the Lordes Supper cannot be eaten, for euery man beginneth afore to eat his owne supper; and one is hungry, and an other is drunken. Haue ye not houses to eat and drinke in? Despise ye the Congregation of God, & shame them that haue not? What shall I say vnto you? Shal I prayse you? In this I prayse you not. That which I deliuered vnto you, I receiued of the Lorde. For the Lord Jesus, the same night in which he was betrayed, tooke bread, and when he had giuen thanks, he brake it, and sayde, Take and eate, this is my body which is broken

Thursday before Easter.

broken for you : This doe ye in the remembrance of me. After the same maner also he tooke the cup when supper was done, saying, This cup is the newe Testament in my blood : This doe as oft as ye drinke it in remembrance of me. For as often as ye shall eat this bread, and drinke of this cup, ye shall shewe the Lordes death till hee come. Wherefore whosoever shall eat of this bread, and drinke of this cup of the Lord withoutly, shall be guiltie of the body and blood of the Lord. But let a man examine himselfe, and so let him eat of the bread, and drinke of the cup. For he that eateth and drinketh withoutly, eateth and drinketh his owne damnation, because he maketh no difference of the Lords body. For this cause many are weake and sicke among you, and many sleepe. For if we had iudged our selues, we should not haue beene iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the world. Wherefore, my brethren, when ye come together to eat, tary one for another. If any man hunger, let him eat at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

The Gospel.



All the whole multitude of them arose, and ledde him vnto Pilate. And they beganne to accuse him, saying, We found this fellowe perverting the people, and forbidding to pay tribute to Cesar, saying, that he is Christ a King. And Pilate opposed him, saying, Art thou
G.iii. thou

Luk. 23.1.

Thursday before Easter.

thou the King of the Jewes? He answered him and saide, Thou sayest it. Then saide Pilate to the high Priestes, and to the people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throughout all Iurie, and beganne at Galilee, even to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And as soone as he knewe that he belonged vnto Herodes iurisdiction, he sent him to Herode, which was also at Hierusalem at that time. And when Herode sawe Jesus, he was exceeding glad: for hee was desirous to see him of a long season, because he had heard many things of him, and hee trusted to haue seene some myracles done by him. Then hee questioned with him many wordes: but hee answered him nothing. The high Priestes and Scribes stood forth, and accused him straitly. And Herode with his men of warre despised him. And when hee had mocked him, he arrayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friendes together: for before they were at variance. And Pilate called together the high Priestes, and the rulers, and the people, and sayde vnto them, Pee haue brought this man vnto mee, as one that peruerteth the people, and beholde, I examine him before you, and finde no fault in this man of those things whereof yee accuse him, no nor yet Herode. For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie hee must haue let one loose to them at that feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas (which
for

Thursday before Easter.

for a certaine insurrection made in the Citie, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. He saide vnto them the thirde time, what euill hath hee done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with loude voyces, requiring that he might be crucified. And the voyces of them and of the high Priestes preuailed. And Pilate gaue sentence that it shoulde be as they required: and he let loose vnto them him, that for insurrection and murder was cast into prison, whom they had desired. And hee deliuered to them Iesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the felde, and on him laide they the crosse, that hee might beare it after Iesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Iesus turned backe vnto them and saide, Ye daughters of Ierusalem, weepe not for me, but weepe for your selues, and for your children: For beholde, the dayes will come, in the which they shall say, Happie are the barren, and the wombes that neuer bare, and the pappes which neuer gaue sucke. Then shall they beginne to say to the mountaines, Fall on vs: and to the hils, Couer vs. For if they doe this in a greene tree, what shall be done in the drie? And there were two euill doers ledde with him to be flaine. And after that they were come to the place, which is called Caluarie, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then saide Iesus, Father, forgive them, for they wote not what they

G.iiii.

Thursday before Easter.

they doe. And they parted his rayment, and cast lots: and the people stood and behelde. And the rulers mocked him with them, saying, He saued other men, let him saue himselfe if he be very Christ the chosen of God. The Souldiers also mocked him, and came and offered him vineger, and saide, If thou be the King of the Jewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrew, This is the King of the Iewes. And one of the euill doers which were hanged, rayled on him, saying, If thou be Christ, saue thy selfe and vs. But the other answered, and rebuked him, saying, Fearest thou not God, seeing, thou art in the same damnation? Wee are righteously punished, for we receiue according to our deedes: but this man hath done nothing amisse. And he saide vnto Jesus, Lord, remember me, when thou comest into thy kingdome. And Jesus saide vnto him, Verily I say vnto thee, to day shalt thou be with me in Paradise. And it was about the sixt houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the sunne was darkened, and the baile of the Temple did rent, even through the middes. And when Jesus had cryed with a loude voyce, he saide, Father, into thy hands I commend my spirite. And when he thus had said, he gaue vp the Ghost. When the Centurion sawe what had happened, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and sawe the things which had happened, smote their breastes and returned. And all his acquaintance, and the women that followed him from Galilee, stood afarre off, beholding these things. And beholde, there was a man named Joseph, a counsaylor,
and

On good Friday.

and he was a good man, and a iust: the same had not consented to the counsaile and deede of them, which was of Arimathea, a Citie of the Jewes, which same also waited for the kingdome of God: he went vnto Pilate, and begged the body of Jesus, and tooke it downe, and wrapped it in a linnen cloth, and laide it in a sepulchre that was hewen in stone, wherein neuer man before had beene laid. And that day was the preparing of the Sabbath, and the Sabbath drew on. The women that followed after, which had come with him from Galilee, beheld the Sepulchre, and how his body was laide. And they returned, and prepared sweete odours, and oyntments: but rested on the Sabbath day, according to the commaundement.

On good Friday.

The Collectes.

A Lmighty **G O D**, we beseech thee graciously to beholde this thy familie, for the which our Lord Jesus Christ was contented to be betrayed, and giuen into the handes of wicked men, and to suffer death vpon the crosse, who liueth and reigneth with thee and the holy Ghost, nowe and for euer. Amen.

A Lmighty and everlasting God, by whose spirite the whole body of the Church is gouerned and sanctified: receiue our supplications and prayers, which wee offer before thee for all estates of men in thy holy congregation, that every member of the same in his vocation and ministry, may truely and godly serue thee, through our Lord Jesus Christ.

Mercifull

On good Friday.

Mercifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he shoulde be converted and liue, haue mercie vpon all Jewes, Turks, Infidels, and Heretikes, and take from them all ignorance, hardnesse of heart, and contempt of thy worde: and so fetch them home, blessed Lorde, to thy flocke, that they may bee saued among the remnant of the true Israelites, and be made one fold vnder one shepherd Jesus Christ our Lorde, who liueth and reigneth, &c.

The Epistle.

Heb. 10. 1



The Law (which hath but a shadowe of good things to come, and not the very fashion of things themselves) can neuer with those Sacrifices, which they offer yeere by yeere continually, make the commers thereunto perfect. For would not then those Sacrifices haue ceased to haue beene offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neuerthelesse, in those Sacrifices is there mention made of sinnes euery yeere. For the blood of Oxen & Goates cannot take away sinnes. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not haue, but a body hast thou ordeyned me. Burnt offerings also for sinne hast thou not allowed. Then said I, Lo, I am here. In the beginning of the booke it is witten of me, that I should doe thy will, O God. Aboue when he sayeth, Sacrifice & offering, and burnt sacrifices, and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the lawe:) then said hee, Loe, I am here

On good Friday.

here to doe thy will, **O G O D**: He taketh away the first, to establish the latter. By the which will we are made holy, even by the offering of the body of Iesu Christ once for all. And every Priest is ready dayly ministring, and offering often times one manner of oblation, which can neuer take away sinnes. But this man, after he had offered one Sacrifice for sinnes, is set downe for ever on y^e right hand of God, and from hencefoorth tarryeth till his foes be made his footestool. For with one offering hath he made perfect for ever them that are sanctified. The holy Ghost himselte also beareth vs record, even when he tolde before, This is the Testament that I will make vnto them: After those dayes (sayeth the Lorde) I will put my Lawes in their heartes, and in their mindes will I write them, and their sinnes and iniquities will I remember no more. And where remission of these things is, there is no more offering for sinnes. Seeing therefore, brethren, that by the meanes of the blood of Iesu, we haue libertie to enter into the holy place by the newe and liuing way, which he hath prepared for vs through the baile, that is to say, by his flesh: And seeing also that we haue an high Priest, which is ruler ouer the house of God, let vs drawe nigh with a true heart in a sure faith, sprinkled in our heartes from an euill conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wauering, (for he is faithfull that promised) and let vs consider one another, to the intent that we may prouoke vnto loue, and to good workes, not forsaking the fellowship that we haue among our selues, as the manner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The

On good Friday.

The Gospel.

Ioh. 18. 1.



When Jesus had spoken these wordes, he went forth with his Disciples ouer the brooke Cedron, where was a garden, into the which he then entred with his disciples. Judas also which betrayed him, knewe the place, for Jesus oft times resorted thither with his Disciples. Judas then (after hee had receiued a band of men, and ministers of the hie Priests and Pharises) came thither with lanternes, and firebrands, and weapons. And Jesus knowing all things that shoulde come on him, went forth and saide vnto them, Whome seeke yee? They answered him, Jesus of Nazareth. Jesus saide vnto them, I am he. Judas also which betrayed him, stood with them. As soone then as hee had saide vnto them, I am hee, they went backward, and fell to the ground. Then asked he them againe, Whom seeke yee? They saide, Jesus of Nazareth. Jesus answered, I haue tolde you that I am hee: if ye seeke me therefore, let these goe their way, that the saying might be fulfilled which he spake, Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the high Priestes seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Jesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my father hath giuen me? Then the company, and the captaine, and the ministers of the Jewes tooke Jesus, and bound him, and ledde him away to Annas first, for he was father in lawe to Caiaphas, which was the high Priest the same yeere. Caiaphas was hee that gaue counsell to the Jewes, that it was expedient

On good Friday.

expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another Disciple: That Disciple was known to the high Priest, and went in with Jesus into the palace of the high Priest. But Peter stood at the doore without. Then went out that other Disciple (which was known to the high Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then sayd the Damosell that kept the doore, vnto Peter, Art not thou also one of this mans Disciples? He sayde, I am not. The seruants and ministers stood there, which had made a fire of coales, for it was colde, and they warmed themselves. Peter also stood among them, and warmed himselfe. The high Priest then asked Jesus of his Disciples, and of his doctrine. Jesus answered him, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple, whither all the Jewes haue resorted, and in secret haue I spoken nothing. Why askest thou me? Aske them which heard mee what I sayde vnto them: Behold, they can tell what I sayd. When hee had thus spoken, one of the ministers which stood by, smote Jesus on the face, saying, Answerest thou the high Priest so? Jesus answered him, If I haue euill spoken, beare witness of the euill: but if I haue well spoken, why smitest thou mee? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then sayde they vnto him, Art not thou also one of his Disciples? He denied it and sayd, I am not. One of the seruantes of the high Priest (his Cousin whose eare Peter smote off) sayde vnto him, Did not I see thee in the garden with him? Peter therefore denyed againe, and immediately the

Cocke

On good Friday.

Cocke crewe: Then led they Iesus from Caiaphas, into the hall of iudgement: it was in the morning, and they themselves went not into the iudgement hall, lest they should bee defiled, but that they might eate the Pascheouer. Pilate then went out to them, and sayde, what accusation bring you against this man? They answered and sayd vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee. Then sayde Pilate vnto them, Take yee him, and iudge him after your owne lawe. The Jewes therefore sayd vnto him, It is not lawfull for vs to put any man to death: that the words of Iesus might be fulfilled which hee spake, signifying what death hee should die. Then Pilate entred into the iudgement hall againe, and called Iesus, and sayde vnto him, Art thou the king of the Jewes? Iesus answered, Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered, Am I a Jewe? Thine own nation, and high Priests haue deliuered thee vnto me: What hast thou done? Iesus answered, My kingdome is not of this world. If my kingdome were of this worlde, then would my ministers surely fight, that I should not bee deliuered to the Jewes: but now is my kingdome not from hence. Pilate therefore sayde vnto him, Art thou a King then? Iesus answered, Thou sayest that I am a king. For this cause was I borne, and for this cause came I into the worlde, that I should beare witnes vnto the trueth: And all that are of the trueth, heare my voyce. Pilate sayde vnto him, What thing is trueth? And when he had sayde this, he went out againe vnto the Jewes, and sayde vnto them, I finde in him no cause at al. Ye haue a custome, that I should deliuer you one loose at Easter: will ye that I loose

On good Friday.

loose vnto you the King of the Jewes? Then cryed they al againe, saying, Not him, but Barabbas: The same Barabbas was a murtherer. Then Pilate took Iesus therefore, and scourged him: and the souldiers wounde a crowne of thornes, and put it on his head. And they put on him a purple garment, and came vnto him, and said, Haile King of the Jewes: and they smote him on the face. Pilate went forth againe and sayde vnto them, Beholde, I bring him forth to you, that ye may know that I find no fault in him. Then came Iesus forth, wearing a crowne of thorne, and a robe of purple. And he saith vnto them, Behold the man. When the high priests therefore and the ministers saw him, they cryed, Crucifie him, crucifie him. Pilate saith vnto them, Take pee him, and crucifie him, for I find no cause in him. The Jewes answered him, we haue a lawe, and by our lawe he ought to die, because hee made himselfe the sonne of God. When Pilate heard that saying, hee was the more afraide, and went againe into the iudgement Hall, and sayde vnto Iesus, whence art thou? But Iesus gaue him none answer. Then said Pilate vnto him, Speakest thou not vnto mee? Knowest thou not that I haue power to crucifie thee, & haue power to loose thee? Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue. Therefore he that deliuered me vnto thee, hath the more sinne. And from thenceforth sought Pilate meanes to loose him. But the Jewes cryed, saying, If thou let him goe, thou art not Cessars friende: for whosoever maketh himselfe a King, is against Cesar. When Pilate heard that saying, he brought Iesus forth, and sate downe to giue sentence, in a place that is called the

On good Friday.

the pavement, but in the Hebrew tongue, Gabba-
tha. It was the preparing day of Easter, about the
sixt houre. And hee saith vnto the Jewes, Beholde
your King. They cryed, saying, Away with him, a-
way with him, crucifie him. Pilate saith vnto them,
Shall I crucifie your King? The high Priestes an-
swered, wee haue no King but Cesar. Then deliue-
red he him to them to bee crucified. And they tooke
Jesus, and ledde him away. And he bare his Crosse,
and went forth into a place which is called the
place of dead mens skalles, but in Hebrew, Golgo-
tha, where they crucified him, and two other with
him, on either side one, and Jesus in the midst.
And Pilate wrote a title, and put it vpon the Crosse.
The writing was, Iesus of Nazareth, king of the
Iewes. This title read many of the Jewes: for the
place where Jesus was crucified, was neare to the
Citie. And it was written in Hebrew, Greeke, and
Latine. Then sayd the high Priestes of the Jewes to
Pilate, write not, King of the Jewes: but that hee
sayde, I am King of the Jewes. Pilate answered,
what I haue written, that I haue written. Then
the souldiers, when they had crucified Jesus, tooke
his garments, and made foure partes, to euery soul-
dier a part, and also his coate. The coate was with-
out seame, wrought vpon throughout. They sayde
therefore among themselves, Let vs not diuide it,
but cast lots for it, who shal haue it: That the Scrip-
ture might bee fulfilled, saying, They haue parted
my rayment among them, and for my coate did they
cast lottes. And the Souldiers did such things in
deede. There stood by the Crosse of Jesus, his mo-
ther, and his mothers sister, Marie the wife of Cleo-
phas, and Marie Magdalene. When Jesus there-
fore

On good Friday.

foze sa we his mother, and the Disciple whom he lo-
ued, standing, he saith vnto his mother, Woman, be-
holde thy sonne. Then said he to the Disciple, Behold
thy mother. And from that houre the Disciple tooke
her fo: his owne. After these things, Jesus knowing
that all things were now performed, that the Scrip-
ture might be fulfilled, he sayth, I thirst. So there
stood a vessel by full of vinegar. Therefore they filled
a sponge with vinegar, and wound it about with hy-
sop, and put it to his mouth. As soone as Jesus then
receiued the vinegar, he saide, It is finished, and
bowed his head, and gaue vp the ghost. The Jewes
therefoze, because it was the preparing of the Sab-
both, that the bodie should not remaine vpon the
crosse on the Sabbath day (fo: that Sabbath day
was an high day) besought Pilate, that their legs
might be broken, & that they might be taken downe.
Then came the souldiers, & brake the legs of the first,
and of the other which was crucified with him. But
when they came to Jesus, and saue that he was dead
already, they brake not his legs: but one of the soul-
diers with a speare thrust him into the side, and forth-
with there came out blood and water. And he, that
saue it, bare recorde, and his recorde is true. And he
knoweth that he saith true, that ye might beleue al-
so. For these things were done, that the Scripture
should be fulfilled, Ye shall not breake a bone of him.
And againe another Scripture saith, They shal looke
vpon him, whom they haue pearced. After this, Jo-
seph of Arimathea (which was a Disciple of Jesus,
but secretly fo: feare of the Jewes) besought Pilate,
that he might take downe the body of Jesus. And Pi-
late gaue him licence. He came therefore & tooke þ bo-
dy of Jesus. And there came also Nicodemus (which

Easter Euen.

at the beginning came to Iesus by night) & brought of myrre and aloes mingled together, about an hundred pound weight. Then tooke they the body of Iesus, and wound it in linnen clothes with the odours, as the maner of the Jewes is to bury. And in the place where he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layed. There layd they Iesus therefore, because of the preparing of the Sabbath of the Jewes, for the Sepulchre was nigh at hand.

Easter Euen.

The Epistle.

1. Pet. 3.
27.

It is better (if the wil of God be so) that ye suffer for well doing, then for euill doing: for as much as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickened in the spirit. In which spirit he also went and preached to the spirits that were in prison, which sometime had beene disobedient, when the long suffering of God was once looked for in the dayes of Noe, while y^e Arke was a preparing: wherein a few, that is to say, eight soules, were saued by the water, like as baptism also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ, which is on the right hande of God, and is gone into heauen, angels, powers, and might subdued vnto him.

The Gospel.

Mat. 27.
57.



¶ When the euen was come, there came a rich man of Arimathea, named Ioseph, which also was Iesus Disciple. He went vnto Pilate, and begged the body of Iesus. Then Pilate commaunded the body to

Easter day.

to be deliuered. And when Ioseph had taken the bodie, he wrapped it in a cleane linnen cloth, and laide it in his newe tombe, which he had heuen out euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Marie Magdalene, and the other Marie, sitting ouer against the sepulchre. The next day that followeth the day of preparing, the high Priestes and Pharisees came together vnto Pilate, saying, Sir, we remember that this deceiuer saide, while hee was yet aliue, After three dayes I will rise againe. Commaund therefore, that the sepulchre be made sure, vntill the thirde day, lest his disciples come and steale him away, and say vnto the people, He is risen from the dead, and the last error shall be worse then the first. Pilate saide vnto them, Ye haue a watch, goe your way, make it as sure as ye can. So they went, and made the Sepulchre sure with the watchmen, and sealed the stone.

Easter day.

¶ At morning prayer, in stead of the Psalme, Come let vs, &c. these Anthemes shall be sung or said.

Christ rising againe from the dead, now dieth not. Death from henceforth hath no power vpon him. For in that he died, hee died but once to put away sinne: but in that he liueth, he liueth vnto God. And so likewise count your selues dead vnto sinne, but liuing vnto God in Christ Iesus our Lord.

Christ is risen againe, the first frutes of them that sleepe. For seeing that by a man came death, by man also cometh the resurrection of the dead. For as by Adam all men doe die: so by Christ all men shall be restored to life.

Easter day.

The Collect.

A Almighty God, which through thy onely begotten sonne Jesus Christ hast overcome death, and opened vnto vs þe gate of euerlasting life: we humbly beseech thee, that as by thy speciall grace preventing vs thou doest put in our mindes good desires: so by thy continuall helpe wee may bring the same to good effect, through Jesus Christ our Lord, who liueth, &c.

The Epistle.

Col. 3. 1.



As ye be risen againe with Christ, seeke those things which are aboue, where Christ sitteth on the right hand of God. Set your affection on heauenly things, and not on earthly things. For ye are dead, and your life is hid with Christ in God. Whensoever Christ (which is our life) shal shew himselfe, then shal ye also appeare with him in glory. Mortifie therefore your earthly members, fornication, vncleannes, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of Idoles: for which things sake the wrath of God bleseth to come on the children of vnbeliefe, among whom ye walked sometime, when ye liued in them.

The Gospel.

Ioh. 10. 1.



The first day of the Sabbathes came Marie Magdalene earely (when it was yet darke) vnto the sepulchre, and saw the stone taken away from þe graue. Then she ran, and came to Simon Peter, and to the other disciple, whom Jesus loued, and sayth vnto them, They haue taken away the Lorde out of the graue, and we cannot tell where they haue layed him. Peter therefore went forth, and that other Disciple, and came vnto the Sepulchre. They ranne

Munday in Easter weeke.

ranne both together, and that other Disciple did out-
runne Peter, and came first to the sepulchre. And
when he had stouped downe, he saw the linen clothes
lying, yet went he not in. Then came Simon Peter
following him, and went into the sepulchre, and saw
the linen clothes lie, and the napkin that was about
his head, not lying with the linen clothes, but wrap-
ped together in a place by it selfe. Then went in also
that other disciple, which came first to the sepulchre,
and he sawe, and beleued: for as yet they knewe not
the Scripture, that he should rise againe from death.
Then the disciples went away to their owne home.

Munday in Easter weeke.

The Collect.

Almightie God, which through thy onely begot-
ten Sonne Jesus Christ hast ouercome death,
and opened vnto vs the gate of euerlasting life: wee
humbly beseeche thee, that as by thy speciall grace
preuenting vs, thou doest put in our mindes good de-
sires: so by thy continuall helpe wee may bring the
same to good effect, through Jesus Christ our Lord,
who liueth and reigneth, &c.

The Epistle.



Peter opened his mouth, and saide, Of Act. 10.
a trueth I perceiue that there is no re- 34.
spect of persons with God: but in all
people he that feareth him, and woorketh
righteousnesse, is accepted with
him. We knowe the preaching that God sent vnto the
children of Israel, preaching peace by Jesus Christ,
which is Lorde ouer all things. which preaching
was

Munday in Easter weeke.

was published throughout all Iurie (and began in Galilee, after the baptisme which John preached) how God anoynted Iesus of Nazareth with the holy Ghost, and with power. which Iesus went about, doing good, and healing all that were oppressed of the deuill, for God was with him. And we are witnesses of all things which he did in the land of the Iewes, and at Hierusalem, whom they slewe and hanged on tree. Him God raised by the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after he rose from death. And he commanded vs to preach vnto the people, and to testifie, that it is he which was ordeined of God to be the iudge of the quicke & the dead. To him giue al the Prophets witnesse, that through his name, whosoever beleeueth in him, shall receiue remission of sinnes.

The Gospel.

Lu. 24. 13.

Behold, two of his Disciples went that same day to a Towne called Emmaus, which was from Hierusalem about thre score furlongs, and they talked together of all the things which had happened. And it chaunced, while they communed together and reasoned, Iesus himselfe drew neere, and went with them: But their eyes were holden that they should not knowe him. And hee saide vnto them, What maner of communications are these that ye haue one to another as ye walke, & are sad? And the one of them (whose name was Cleophas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which haue chaunced there in these dayes? He saide vnto them, What things? And they saide vnto him, Of Iesus

Munday in Easter weeke.

Jesus of Nazareth, which was a Prophet, mightie in deede and worde before God and all the people, and howe the high Priests and our rulers deliuered him to be condemned to death, and haue crucified him: But we trusted that it had bene he which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our companie made vs astonied, which came earely vnto the Sepulchre, and found not his body, and came, saying, that they had seene a vision of Angels, which said that he was aliue. And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had sayde, but him they sawe not. And hee saide vnto them, O fooles, and slowe of heart to beleue all that the Prophets haue spoken. Dought not Christ to haue suffered these things, and to enter into his glory? And hee beganne at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the Towne which they went vnto, and hee made as though hee would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, and the day is farre passed. And he went in to tary with them. And it came to passe, as he sate at meate with them, he tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, and they knewe him: and he vanished out of their sight. And they said betweene themselves, Did not our heartes burne within vs, while hee talked with vs by the way, and opened vnto vs the Scriptures? And they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them

H.iiii.

that

Tuesday in Easter weeke.

that were with them, saying, The Lord is risen in deede, and hath appeared to Simon. And they tolde what things were done in the way, and howe they knewe him in breaking of bread.

Tuesday in Easter weeke.

The Collect.

A Almighty father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: graunt vs so to put away the lea-uen of malice and wickednesse, that we may alway serue thee in purenesse of liuing and trueth, through Iesus Christ our Lord.

The Epistle.

Act. 13.
26.



Ye men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is this worde of saluation sent. For the inhabitants of Hierusalem, and their rulers, because they knewe him not, nor yet the voyces of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him. And when they founde no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a sepulchre. But God raysed him againe from death the third day, and he was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And we declare vnto you, howe that the promise which was made vnto the fathers, God hath fulfilled vnto their children, euen vnto vs,
in

Tuesday in Easter weeke.

in that he rayſed bp Jeſus againe, euen as it is writ-
ten in the ſecond Pſalme, Thou art my ſonne, this
day haue I begotten thee. As concerning that hee
rayſed him bp from death, nowe no more to returne
to corruption, he ſaide on this wiſe, The holy promi-
ſes made to David, will I giue faithfully vnto you.
Wherefore he ſaith alſo in another place, Thou ſhalt
not ſuffer thine holy one to ſee corruption. For David
(after that he had in his time fulfilled the will of God)
fell on ſleepe, and was laide vnto his fathers, and
ſawe corruption. But hee whom God rayſed a-
gaine, ſawe no corruption. Be it known vnto you
therefore (ye men and brethren) that through this
man is preached vnto you forgiveness of finnes, and
that by him all that beleue, are iuſtified from all
things, from which ye coulde not be iuſtified by the
lawe of Moſes. Beware therefore, leſt that fall on
you, which is ſpoken of in the Prophets, Beholde ye
deſpiſers, and wonder, and periſh ye: For I doe a
worke in your dayes, which yee ſhall not beleue,
though a man declare it vnto you.

The Goſpel.



Jeſus ſtoode in the middes of his Luk. 14.
Disciples, and ſaide vnto them, 36.
Peace be vnto you: it is I, feare
not. But they were abaſhed and
afraide, & ſuppoſed that they had
ſeene a ſpिरित. And he ſaide vnto
them, Why are ye troubled, and
why doe thoughts ariſe in your
hearts? Beholde my hands and my feete, that it is
euen I my ſelfe: handle me, and ſee: For a ſpirit hath
no fleſh and bones, as ye ſee me haue. And when he
had

The first Sunday after Easter.

had thus spoken, he shewed them his hands and his feete. And while they yet beleued not for ioy, and wondered, he saide vnto them, Haue ye here any meate? And they offered him a piece of a broyled fish, and of an hony combe. And he tooke it, and did eate before them. And he saide vnto them, These are the wordes which I spake vnto you, while I was yet with you, that all must be fulfilled which were written of me in the Lawe of Moyses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and said vnto them, Thus it is written, and thus it behooued Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should be preached in his name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

A Almighty God, &c. (As at the Communion on Easter day.)

The Epistle.

1. Ioh. 5.
4.



Al that is borne of God, overcommeth the world. And this is the victorie that overcommeth the world, even our faith. Who is he that overcommeth the world, but he that beleueth that Jesus is the sonne of God? This Jesus Christ is he that came by water and blood: not by water onely, but by water and blood. And it is the spirit that beareth witnesse, because the Spirit is trueth. For there are three which beare record in heauen, the Father, the word, and the holy Ghost, and these three are one. And there are three which beare recorde in earth, the spirite, and water,

The first Sunday after Easter.

water, and blood, and these three are one. If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he testified of his sonne. He that beleueth on the sonne of God, hath the witness in himselfe: He that beleueth not God, hath made him a liar, because he beleueth not the record that God gaue of his sonne. And this is the record, howe that God hath giuen vnto vs eternall life, and this life is in his Sonne. He that hath the Sonne, hath life, and he that hath not y^e Sonne of God, hath not life.

The Gospel.



He same day at night, which was the first day of the Sabbathes, when the doores were shut (where the Disciples were assembled together for feare of the Jewes) came Jesus and stood in the middes, and said vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his handes and his side. Then were the disciples glad when they sawe the Lord. Then saide Jesus to them againe, Peace be vnto you. As my father sent me, even so send I you also. And when he had said these wordes, he breathed on them, and said vnto them, Receive ye the holy Ghost. Whosoever's sinnes ye remit, they are remitted vnto them, and whosoever's sinnes ye retaine, they are retained.

Iohn 20.
19.

The second Sunday after Easter.

The Collect.

Almightie G O D, which hast giuen thine onely Sonne to bee vnto vs both a Sacrifice for sinne, and also an example of godly life, giue vs the grace that wee may alwayes most thankfully receive that his inestimable benefite, and also dayly endeavour

The second Sunday after Easter.

endeuour our selues to followe the blessed steps of his most holy life.

The Epistle.

1. Pet. 2.
16.



His is thanke worthy, if a man for conscience toward God endure griefe, and suffer wrong vnderferued. For what prayse is it, if when ye be buffeted for your faultes, ye take it patiently? But and if when ye doe well, ye iuffer wrong and take it patiently, then is there thanke with God: for hereunto verily were ye called. For Christ also suffered for vs, leauing vs an example, that ye should followe his steps, which did no sinne, neither was there guile found in his mouth. Which when he was reuiled, reuiled not againe: when he suffered, he threatned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that wee being deliuered from sinne, shoulde liue vnto righteousnesse, by whose stripes ye were healed. For ye were as sheepe going astray, but are now turned vnto the sheepeheard and Bishop of your soules.

The Gospel.

Iohn 10.
11.



Christ saide to his Disciples, I am the good sheepeheard. A good sheepeheard giueth his life for his sheepe. An hired seruant, and he which is not the sheepeheard (neither the sheepe are his owne) seeth the wolfe comming, and leaueth the sheepe, and fleeth, and the wolfe catcheth and scattereth the sheepe. The hyred seruant fleeth, because he is an hyred seruant, and careth not for the sheepe. I am the good sheepeheard, and knowe my sheepe, and am known

The iii. Sunday after Easter.

known of mine. As my Father knoweth me, even so knowe I also my Father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this fold: them also must I bring, and they shall heare my voyce, and there shall be one folde, and one sheepe heard.

The third Sunday after Easter.

The Collect.

A Almighty God, which shewest to all men, that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteousness: graunt vnto all them that be admitted into the fellowship of Christes religion, that they may eschewe those things that be contrary to their profession, and followe all such things as be agreeable to the same, through our Lord Iesus Christ.

The Epistle.

Dearely beloued, I beseech you as strangers and pilgrims, abstaine from fleshly lustes, which fight against the soule, and see that ye haue honest conuersation among the Gentiles, that whereas they backbite you as euill doers, they may see your good workes, and praise God in the day of visitation. Submit your selues therefore euery man for the Lords sake, whether it be vnto the King, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laude of them that doe well. For so is the will of God, that with well doing ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloke of malicioussesse, but even as the seruants of God. Honour all men:

I. Pe. I. I i

The iii. Sunday after Easter.

men: loue brotherly fellowship: Feare God: Honour the King.

The Gospel.

John 16.
16.

Iesus saide to his Disciples, After a while yee shall not see me, and againe after a while ye shall see me, for I goe to the Father. Then said some of his Disciples betweene themselves, what is this that he sayth vnto vs, After a while ye shall not see me, and againe, after a while ye shall see me, & that I goe to the Father? They saide therefore, what is this that he sayth, After a while? We cannot tell what he sayth. Iesus perceiued that they would aske him, & said vnto them, Ye enquire of this betweene your selues, because I said, After a while ye shall not see me, and againe, After a while ye shall see me. Verily, verily I say vnto you, Ye shall weepe and lament, but contrariwise the world shall reioyce. Ye shall sorowe, but your sorow shall be turned to ioy. A woman when she travaileth hath sorowe, because her houre is come: But assoone as she is deliuered of the childe, shee remembereth no more the anguish, for ioy that a man is borne into the world. And ye now therefore haue sorow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

The fourth Sunday after Easter.

The Collect.

Almighty God, which doest make the mindes of all faithfull men to be of one will, graunt vnto thy people, that they may loue the thing which thou commandest, & desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true ioyes are to be found, through Christ our Lord.

The

The fourth Sunday after Easter.

The Epistle.

Euery good gift, and euery perfect gift is from aboue, and commeth downe from the father of lightes, with whom is no variablenes, neither shadow of change. Of his owne will begate he vs with the word of trueth, that we should be the first frutes of his creatures. Wherefore, deare brethren, let euery man be swift to heare, slowe to speake, slow to wrath: for the wrath of man woorketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluitie of malicioussnesse, and receiue with meekenesse the worde that is grafted in you, which is able to saue your selues. Iam. i. 17

The Gospel.



Iesus saide vnto his Disciples, Nowe I goe my way to him that sent me, and none of you asketh me whither I goe: but because I haue saide such things vnto you, your hearts are full of sorow. Neuerthelesse, I tell you the trueth, it is expedient for you, that I goe away. For if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you. And when he is come, he will rebuke the world of sinne, and of righteousness, and of iudgement. Of sinne, because they beleue not on me. Of righteousness, because I goe to my father, and ye shall see me no more. Of iudgement, because the Prince of this world is iudged already. I haue yet many things to say vnto you, but yee cannot heare them away now. Howbeit, when he is come (which is the spirit of trueth) he will leade you into all trueth. He shall not speake of himselfe, but whatsoever he shall heare, that shall he speake, and he will shew Ioh. 16. 5.

The fifth Sunday after Easter.

shewe you things to come. He shall glorifie me: for he shall receiue of mine, and shall shewe vnto you. All things that the father hath, are mine: therefore saide I vnto you, that he shall take of mine, and shew vnto you.

The fifth Sunday after Easter.

The Collect.

Lord, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspiration we may thinke those things, that be good, and by thy mercifull guiding may performe y same, through our Lord Iesus Christ.

The Epistle.

Iam. i. 22



Ye that ye be doers of the worde, and not hearers onely, deceiuing your owne selues. For if any man heare the worde, & declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse: For as soone as he hath looked on himselfe, he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh in the perfect lawe of libertie, and continueth therein, (if he be not a forgetfull hearer, but a doer of the worke) the same shall be happy in his deede. If any man among you seeme to be deuout, and refraineth not his tongue, but deceiueh his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the father is this, to visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

The

The v. Sunday after Easter.

The Gospel.



Truly, verily I say vnto you, whatsoeuer ye aske the father in my name, he will giue you. Hitherto haue ye asked nothing in my name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbes. The time will come, when I shall no more speake vnto you by prouerbes, but I shall shewe you plainly from my father. At that day shall ye aske in my name, and I say not vnto you, that I wil speake vnto my father for you: for the father himselfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out from the father, and came into the world. Againe I leaue the world, and goe to the father. His Disciples saide vnto him, Loe, now we thou talkest plainly and speakest no prouerbe. Nowe are we sure that thou knowest all things, and needest not that any man shoulde aske thee any question, therefore beleue wee that thou camest from God. Iesus answered them, Now ye doe beleue: beholde, the houre draweth nie, and is already come, that yee shall be scattered euery man to his owne, and shall leaue me alone: And yet I am not alone, for the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall yee haue tribulation: But bee of good cheere, I haue overcome the world.

The Ascension day.

The Collect.

Grant wee beseeche thee Almighty God, that like as we doe beleue thy onely begotten Sonne our Lorde to haue ascended into the heauens: so
A. i. we

The Ascension day.

we may also in heart and minde thither ascend, and with him continually dwell.

The Epistle.

Acts I. I.

In the former treatise (deare Theophilus) we haue spoken of all that Jesus began to doe and teache, vntill the day in which hee was taken vp, after that hee through the holy Ghost had giuen commandements vnto the Apostles, whom he had chosen, to whom also he shewed himselfe aliue after his passion (and that by many tokens) appearing vnto them fourtie dayes, and speaking of the kingdome of God, and gathered them together, and commaunded them that they should not depart from Hierusalem, but to waite for the promise of the Father, whereof (saith he) ye haue heard of me. For John truely baptized with water, but ye shall be baptized with the holy Ghost, after these fewe dayes. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome of Israel? And he saide vnto them, It is not for you to know the times or the seasons, which the father hath put in his owne power. But ye shall receiue power after the holy Ghost is come vpon you: and ye shall be witnesses vnto me, not onely in Hierusalem, but also in all Iurie, and in Samaria, and euen vnto the worldsende. And when he had spoken these things, while they beheld, he was taken vp on hie, & a cloude receiued him vp out of their sight. And while they looked stedfastly vp toward heauen as he went, behold two men stood by them in white apparel, which also saide, Ye men of Galilee, why stand ye gazing vp into heauen? This same Jesus which is taken vp
from

The Ascension day.

from you into heauen, shall so come, euen as ye haue
seene him goe into heauen

The Gospel.



Jesus appeared vnto the eleuen, as they Mark. 16.
sate at meate, and cast in their teeth 14.
their vnbeliefe and hardnesse of heart,
because they beleued not them which
had seene that he was risen againe from
the dead. And he saide vnto them, Goe ye into all the
world, and preach the Gospel to all creatures: He that
beleueth and is baptized, shall be saued: But he that
beleueth not, shall be damned. And these tokens shall
followe them that beleue. In my name they shall
cast out deuils, they shall speake with newe tongues,
they shall driue away Serpents, and if they drinke
any deadly thing it shall not hurt them: they shall lay
their hands on the sicke, and they shall recouer. So
then when the Lord had spoken vnto them, he was
receiued into heauen, & is on the right hand of God.
And they went forth and preached euery where, the
Lord working with them, and confirming the word
with miracles following.

Sunday after Ascension day.

The Collect.

O GOD, the King of glory, which hast exalted
thine onely Sonne Jesus Christ, with great
triumph vnto thy kingdome in heauen: we beseech
thee leaue vs not comfortlesse, but send to vs thine
holy Ghost to comfort vs, and exalt vs vnto the same
place whither our Sauour Christ is gone before,
who liueth and reigneth, &c.

Sunday after Ascension day.

The Epistle.

1. Pet. 4. 7.



Be the ende of all things is at hand. Be yee therefore sober, and watch vnto prayer: But aboue all things haue feruent loue among your selues: for loue shall couer the multitude of sinnes. Be yee harberous one to another without grudging. As euery man hath receiued the gift, euen so minister the same one to another, as good ministers of the manifold graces of God. If any man speake, let him talke as the wordes of God. If any man minister, let him doe it, as of the abilitie which God ministreth to him, that God in all things may be glorified through Iesus Christ, to whom be prayse and dominion for euer and euer, Amen.

The Gospel.

Ioh. 15.
26.



When the comforter is come, whom I will send vnto you from the Father (euen the spirit of trueth, which proceedeth of the Father) he shall testifie of me; and ye shall beare witnesse also, because ye haue beene with me from the beginning. These things haue I said vnto you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoever killeth you, will thinke that he doeth God seruice. And such things wil they doe vnto you, because they haue not known the Father, neither yet me. But these things haue I tolde you, that when the time is come, yee may remember then that I tolde you.

Whitsun-

Whitsunday.

The Collect.

GOD which as vpon this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirite: Graunt vs by the same Spirit to haue a right iudgement in al things, and euermore to reioyce in his holy comfort, through the merites of Iesu Christ our Sauour, who liueth and reigneth with thee, in the vnitie of the same Spirit, one God, world without end. Amen.

The Epistle.



When the fiftie dayes were come to an end, they were all with one accord together in one place, & suddenly there came a sound from heauen, as it had beene þe comming of a mighty winde, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had beene fire, and it sate vpon each one of them, and they were all filled with the holy Ghost, and began to speake wth other tongues, euen as the same Spirit gaue them vtterance. Then were dwelling at Hierusalem Jewes, deuoute men, out of euery nation of them that are vnder heauen. When this was noysed about, the multitude came together and were astonied, because that euery man heard them speake with his owne language. They wondred all, and marueiled, saying among them selues, Behold, are not all these which speake, of Galilee? And howe heare wee euery man his owne tongue wherein wee were borne? Parthians, and Medes, and Elamites, and the inhabiteurs of Mesopotamia, and of Iurie, and of Cappadocia, of Pontus

Act. 2. 1.

Whitsunday.

Pontus and Asia, Phrygia, and Pamphylia, of Egypt, and of the partes of Libya, which is beside Cyrene, and strangers of Rome, Jewes and Proselytes, Creetes and Arabians, we haue heard them speake in our owne tongues the great workes of God.

The Gospel.

Iohn 14.
15.

Jesus said vnto his Disciples, If ye loue me, keepe my commaundements, and I will pray the Father, and he shall giue you another comforter, that hee may abide with you for euer, euen the spirite of trueth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shall be in you. I will not leaue you comfortlesse, but will come to you. Yet a litle while, and the world seeth me no more, but ye see me: For I liue, and ye shall liue. That day shall ye knowe, that I am in my Father, and you in me, & I in you. He that hath my commaundements and keepeth them, the same is he that loueth me. And he that loueth me, shall be loued of my father, and I will loue him, and will shewe mine owne selfe vnto him. Judas sayeth vnto him, (not Judas Iscariot) Lord, what is done, that thou wilt shewe thy selfe vnto vs, and not vnto the world? Jesus answered, and said vnto him, If a man loue me, hee will keepe my sayings, and my Father will loue him, and we will come vnto him, and dwell with him. He that loueth me not, keepeth not my sayings. And the word which ye heare is not mine, but the fathers which sent me. These things haue I spoken vnto you, being yet present with you: but the Comforter, which is the holy Ghost, whom my father will send in my name, he

Munday in Whitsun weeke.

he shall teach you all things, and bring all things to your remembrance, whatsoever I haue saide vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Ye haue heard howe I said vnto you, I goe & come againe vnto you. If ye loued me, you would verily reioyce, because I said, I goe vnto the father: for the father is greater then I. And now we haue I shewed you before it come, that when it is come to passe, ye might beleue. Hereafter will I not talke many wordes vnto you: for the prince of this world cometh, & hath nought in me, but that the world may know that I loue the father. And as the father gaue me commaundement, euen so doe I.

Munday in Whitsun weeke.

The Collect.

GOD which as vpon this day hast taught the hearts, &c. ¶ As vpon Whitsunday.

The Epistle.

When Peter opened his mouth, and saide, A&. 10.
Of a trueth I perceiue that there is no 34.
respect of persons with God: but in all people, hee that feareth him, and worketh righteousness, is accepted with him. Ye knowe the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things. which preaching was published throughout all Iurie, (and began in Galilee, after the baptism which Iohn preached) how God anointed Iesus of Nazareth with the holy Ghost, and with power. which Iesus went about doing good, & healing all that were oppressed of the

I. iiii.

the

Munday in Whitſun weeke.

the deuill: for God was with him. And we are witneſſes of all things, which he did in þe land of the Jewes, and at Hieruſalem: whom they ſlew and hanged on a tree: him God rayſed vp the third day, and ſhewed him openly, not to all the people, but vnto vs witneſſes (choſen before of God for þe ſame intent) which did eate and drinke with him after hee aroſe from death. And he commanded vs to preach vnto the people, and to teſtifie, that it is hee which was ordeined of God to be the iudge of quicke and dead. To him giue all the Prophets witneſſe, that through his name, whoſoeuer beleeueth in him, ſhal receiue remiſſion of finnes. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard þe preaching. And they of the circumciſion, which beleued, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was ſhed out the gift of the holy Ghoſt. For they heard them ſpeake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that theſe ſhould not be baptized, which haue receiued the holy Ghoſt as well as we? And he commanded them to be baptized in þe Name of the Lord. Then prayed they him to tary a fewe dayes.

The Goſpel.

Ioh. 3. 16.



God loued the worlde, that he gaue his onely begotten ſonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life. For God ſent not his ſonne into þe worlde to condemne the worlde, but that the worlde through him might be ſaued. He that beleueth on him, is not condemned. But he that beleueth not, is condemned alreadie, becauſe

Tuesday in Whitsun weeke.

because he hath not beleueed in the name of the onely begotten sonne of God. And this is the condemnation, that light is come into the world, and men loved darkenesse more then light, because their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, lest his deedes should be reprobued. But he that doeth the trueth, commeth to the light, that his deedes may be knowne, howe that they are wrought in God.

Tuesday in Whitsun weeke.

The Collect.

God which as, &c. ¶ As vpon Whitsunday.

The Epistle.



¶ Then the Apostles which were at Hierusalem, heard say that Samaria had receiued the worde of God, they sent vnto them Peter and John: which when they were come downe, prayed for them, that they might receiue the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the Name of Christ Iesu. Then laide they their hands on them, and they receiued the holy Ghost. AA.8.14.

The Gospel.



¶ Verily, verily I say vnto you, he that entreteth not in by the doore into the sheepefolde, but climeth vp some other way, the same is a thiefe and a murderer. But he that entreteth in by the doore, is the sheepeheard of the sheepe: to him the porter openeth, and the sheepe heare his voice, and he calleth his owne sheepe by name, and leadeth them out. Ioh. 10.1.
And

Trinitie Sunday.

And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe followe him, for they knowe his voyce. A stranger will they not followe, but will flee from him: for they know not the voyce of strangers. This prouerbe spake Iesus vnto them, but they vnderstood not what things they were which he spake vnto them. Then said Iesus vnto them againe, Verily, verily I say vnto you, I am the dooze of the sheepe. All euen as many as came before me are theeves and murderers, but the sheepe did not heare them. I am the dooze, by me if any enter in, he shall be safe, and shall goe in & out, and finde pasture. A thiefe cometh not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

Trinitie Sunday. The Collect.

A Almighty and everlasting God, which hast giuen vnto vs thy seruants grace, by the cōfession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of the diuine maiestie, to worship the vnitie: We beseech thee, that through the steadfastnes of this faith, we may evermore be defended from all aduersitie, which liuest and reignest one God, world without end. Amen.

The Epistle.

Apoc. 4. 1



After this I looked, and beholde, a dooze was open in Heauen, and the first voyce which I heard, was as it were of a trumpet, talking with me, which saide, Come vp hither, and I will shew

Trinitie Sunday.

shewe thee things which must be fulfilled hereafter. And immediatly I was in the Spirit, and beholde, a seate was set in heauen, and one sate on the seate. And hee that sate was to looke vpon like vnto a Jasper stone, and a Sardine stone. And there was a raine bowe about the seate, in sight like vnto an Emeralde. And about the seate were foure and twentie seates, and vpon the seates foure and twentie Elders sitting clothed in white rayment, and had on their heads crownes of golde. And out of the seate proceeded lightnings and thundrings, and voyces. And there were seuen lampes of fire burning before the seate, which are the seuen Spirits of God. And before the seate there was a sea of glasse like vnto Chrysell, and in the middes of the seate, and rounde about the seate, were foure beastes, full of eyes before and behinde. And the first beast was like a lion, and the second beast like a calfe, and the third beast had a face like a man, and the fourth beast was like a flying eagle. And the foure beastes had each of them sixe wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lorde God Almightye, which was, and is, and is to come. And when those beastes gaue glory, and honour, and thanks to him that sate on the seate (which liueth for euer and euer) the foure and twentie Elders fell doونه before him that sate on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne, saying, Thou art worthy, O Lord our God, to receiue glory, and honour, and power, for thou hast created all things, and for thy wils sake they are, and were created.

The

Trinitie Sunday.

The Gospel.

Iohn 3.1.



Here was a man of the Pharises, named Nicodemus, a ruler of y^e Jewes. The same came to Jesus by night, and said vnto him, Rabbi, we knowe that thou art a teacher come from God. For no man could doe such miracles as thou doest, except God were with him. Jesus answered & said vnto him, Verily, verily I say vnto thee, Except a man be borne from aboue, he cannot see the kingdome of God. Nicodemus saide vnto him. Howe can a man be borne when he is olde? Can hee enter into his mothers wombe, and be borne againe? Jesus answered, Verily, verily I say vnto thee, Except a man be borne of water and of the Spirite, hee cannot enter into the kingdome of God. That which is borne of the flesh, is flesh: and that which is borne of the Spirit, is Spirite. Maruaile not thou that I saide vnto thee, Ye must bee borne from aboue. The winde bloweth where it lusteth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, nor whither it goeth: So is euery one that is borne of the Spirit. Nicodemus answered, and said vnto him, How can these things be? Jesus answered and saide vnto him, Art thou a master in Israel, and knowest not these things? Verily, verily I say vnto thee, we speake that wee knowe, and testifie that we haue seene, and ye receiue not our witnesse. If I haue tolde you earthly things, and yee beleue not, howe shall ye beleue if I tell you of heauenly things? And no man ascendeth vp to heauen, but he that came downe from heauen, even the Sonne of man which is in heauen. And as Moses lift vp the Serpent in the wildernesse, even so must the

The first Sunday after Trinitie.

the sonne of man be lift vp, that whosoever beleueth in him, perish not, but haue euermlasting life.

The first Sunday after Trinitie.

The Collect.

GOD the strength of all them that trust in thee, mercifully accept our prayers : and because the weakenesse of our mortall nature can doe no good thing without thee, graunt vs the helpe of thy grace, that in keeping of thy commaundements wee may please thee both in will and deede, through Iesus Christ our Lord.

The Epistle.



Dearly beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. Hee that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vsward, because that God sent his onely begotten Sonne into the world, that we might liue through him. Herein is loue, not that wee loued God, but that hee loued vs, and sent his sonne to be the agreement for our sinnes. Dearly beloued, if God so loued vs, we ought also one to loue another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe wee that we dwell in him, and he in vs, because hee hath giuen vs of his spirit: and wee haue seene, and doe testifie, that the Father sent the Sonne to be the sauiour of the world. Whosoever confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God. And we haue known and beleued the loue that God hath to vs. God is loue, and he that dwelleth


1. Ioh. 4. 7.

The first sunday after Trinitie.

leth in loue, dwelleth in God and God in him. Here in is the loue perfect in vs, that we should trust in the day of Judgement: for as he is, even so are we in this worlde. There is no feare in loue, but perfect loue casteth out feare: for feare hath painefulnesse. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If a man say, I loue God, and yet hate his brother, he is a lyar. For howe can he that loueth not his brother whom he hath seene, loue God whom he hath not seene? and this commaundement haue we of him, that hee which loueth God, should loue his brother also.

The Gospel.

Luk. 16.
19.

 Here was a certaine rich man, which was clothed in purple and fine white, & fared deliciously euery day. And there was a certaine begger named Lazarus, which lay at his gate full of sores, desiring to be refreshed with the crumbes which fell from the rich mans boorde, and no man gaue vnto him: the dogs came also and licked his sores. And it fortuned that the begger died and was caried by the Angels into Abrahams bosome. The rich man also died and was buried. And being in hell in torments, he lift vp his eyes, and sawe Abraham as farre off, and Lazarus in his bosome, and he cryed, and saide, Father Abraham, haue mercie on me, and send Lazarus, that hee may dippe the tippe of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham saide, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise, Lazarus receiued paine: but now hee is comforted, and thou art punished. Beyond all this, betweene vs and you there is a great

The second Sunday after Trinitie.

great space set, so that they which would goe from hence to you, cannot, neither may come from thence to vs. Then he saide, I pray thee therefore father, send him to my fathers house (for I haue five brethren) for to warne them, least they come also into this place of torment. Abraham said vnto him, They haue Moses and the Prophets, let them heare them. And he saide, Nay father Abraham, but if one come vnto them from the dead, they will repent. He saide vnto him, If they heare not Moses & the Prophets, neither wil they beleue though one arose from death againe.

The second Sunday after Trinitie.

The Collect.

Lord make vs to haue a perpetuall feare and loue of thy holy name, for thou neuer failest to helpe and gouerne them whom thou doest bring vp in thy stedfast loue. Graunt this, &c.

The Epistle.



3 **M**uell not my brethren, though the world hate you. We know that we are 1. Iohn 3. 13. translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoever hateth his brother, is a manslayer. And ye knowe that no manslayer hath eternall life abiding in him. Hereby perceiue we loue, because he gaue his life for vs, and wee ought to giue our liues for the brethren. But who so hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in deede and in veritie. Hereby wee knowe that wee are of the veritie, and

The second Sunday after Trinitie.

and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue wee trust to Godward, and whatsoeuer we aske, we receiue of him, because we keepe his commandements, and doe those things which are pleasant in his sight. And this is his commaundement, that wee beleue on the name of his sonne Iesus Christ, and loue one another, as he gaue commaundement. And he that keepeth his commandements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, euen by the spirite which he hath giuen vs.

The Gospel.

Luk. 14.
16.



A certaine man ordeyned a great supper, and bade many, and sent his seru-
uant at supper time to say to them that
were bidden, Come, for all things are
nowe ready. And they all at once be-
ganne to make excuse. The first saide vnto him, I
haue bought a farme, and I must needes goe and see
it, I pray thee haue me excused. And another said, I
haue bought five yoke of oxen, and I goe to prooue
them, I pray thee haue me excused. And another said,
I haue married a wife, and therefore I cannot come.
And the seruant returned, and brought his master
worde againe thereof. Then was the good man of
the house displeased, and said vnto his seruant, Goe
out quickly into the streetes and quarters of the Ci-
tie, and bring in hither the poore, and feeble, and
the halt, and blind. And the seruant saide, Lorde, it
is done as thou hast commaunded, and yet there is
roome. And the Lord said vnto the seruant, Goe out
into

The iii. Sunday after Trinitie.

into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall taste of my supper.

The third Sunday after Trinitie.

The Collect.

Lord wee beseech thee mercifully to heare vs, and vnto whom thou hast giuen an heartie desire to pray, graunt that by thy mightie ayde we may be defended, through Iesus Christ our Lord.

The Epistle.



Submit your selues euery man 1. Pet. 5. 5
one to another, knit your selues
together in lowlinesse of minde:
For God resisteth the proud, and
giueth grace to the humble.
Submit your selues therefore
vnder the mightie hand of God,
that he may exalt you when the
time is come. Cast all your care vpon him, for he ca-
reth for you. Be sober, and watch: for your aduersarie
the deuill, as a roaring lyon, walketh about seeking
whom he may deuoure: whom resist stedfast in the
faith, knowing that the same afflictions are appoin-
ted vnto your brethren that are in the world. But the
God of all grace, which hath called vs vnto his eter-
nall glory by Christ Iesus, shall his owne selfe (after
that ye haue suffered a litle affliction) make you per-
fect, settle, strength and stablish you. To him be glory
and dominion for euer and euer, Amen.

R. i.

The

The iii. Sunday after Trinitie.

The Gospel.

Luk. 15. 1.

Then resorted vnto him all the Publi-
canes and sinners for to heare him. And
the Pharisees and Scribes murmured,
saying, He receiueth sinners, and eateth
with them. But he put forth this para-
ble vnto them, saying, What man among you, ha-
ving an hundred sheepe (if he lose one of them) doth not
leave ninetie and nine in the wilderness, and goeth
after that which is lost, vntill he finde it? And when
he hath found it, hee layeth it on his shoulders with
ioy: and as soone as he cometh home, he calleth to-
gether his louers and neighbours, saying vnto them,
Reioyce with me, for I haue found my sheepe which
was lost. I say vnto you, that likewise ioy shall be in
heauen ouer one sinner that repenteth, more then
ouer ninetie and nine iust persons, which neede no
repentance. Either what woman, hauing tenne
groates (if she lose one) doeth not light a candle, and
sweepe the house, and seeke diligently till she finde it?
And when she hath found it, she calleth her louers and
her neighbours together, saying, Reioyce with me,
for I haue found the groat which I lost. Likewise, I
say vnto you, shall there be ioy in the presence of the
Angels of God, ouer one sinner that repenteth.

The fourth Sunday after Trinitie.

The Collect.

God the protectour of all that trust in thee, with-
out whom nothing is strong, nothing is holy:
encrease and multiply vpon vs thy mercie, that thou
being our ruler and guide, we may so passe through
things temporall, that we finally lose not the things
eternall: Graunt this, heauenly Father, for Iesus
Christes sake our Lord.

The

The iiii. Sunday after Trinitie.

The Epistle.

Suppose that the afflictions of this life, are Rom. 8. 18.
not worthy of the glory which shall be shewed
vpon vs. For the seruent desire of the creature
abideth, looking when the sonnes of God shall ap-
peare, because the creature is subdued to vanitie a-
gainst the will thereof, but for his will which hath
subdued the same in hope. For the same creature shall
be deliuered from the bondage of corruption, into the
glorious libertie of the sonnes of God. For we knowe
that euery creature groaneth with vs also, and trauaileth
in paine, even vnto this time: not onely it, but
we also which haue the first frutes of the Spirite,
mourne in our selues also, and waite for the adoption
of the children of God, even the deliuerance of our
bodies.

The Gospel.

Be ye mercifull, as your Father also is Luk. 6. 36.
mercifull. Judge not, and ye shall not be
iudged. Condemne not, and ye shall not be
condemned. Forgiue, and ye shall be forgi-
uen. Giue and it shall be giuen vnto you,
good measure & pressed downe, & shaken together, and
running ouer, shall men giue into your bosomes. For
with y^e same measure that ye mete withall, shal other
men mete to you againe. And he put forth a similitude
vnto them, Can the blind lead the blind? Do they not
both fall into the ditch? The Disciple is not aboue
his master. Euery man shall be perfect, even as his
master is. Why seest thou a mote in thy brothers eye,
but considerest not the beame that is in thine owne
eye? Either howe canst thou say to thy brother, Bro-
ther, let me pul out the mote that is in thine eye, when
thou seest not the beame that is in thine owne eye?

The v. Sunday after Trinitie.

First thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The v. Sunday after Trinitie.

The Gospel.

Graunt Lord we beseeche thee, that the course of this world may be so peaceably ordered by thy governance, that thy congregation may ioyfully serue thee in all godly quietnesse, through Jesus Christ our Lord.

The Epistle.

1. Pet. 3. 8



Be you all of one mind, and of one heart, loue as brethren, be pitifull, be courteous, meeke, not rendering euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, euen that ye should be heires of the blessing. For hee that doeth long after life, and loueth to see good daies, let him retrain his tongue from euill, and his lips that they speake no guile. Let him eschew euill, & doe good, let him seeke peace and ensue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers, Againe, the face of the Lord is ouer them that doe euill. Moreover, who is hee that will harme you, if yee followe that which is good? Yea, happy are ye if any trouble happen vnto you for righteousnesse sake. Be not ye afraid for any terrour of them, neither be ye troubled: but sanctifie the Lord God in your hearts.

The

The v. Sunday after Trinitie.

The Gospel.



I came to passe, that when the people pressed vpon him to heare the word of God, he stood by the lake of Genezareth, and saw two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets. And he entred into one of the ships (which pertained to Simon) and prayed him that he would thrust out a litle from the land. And he sate downe, and taught the people out of the ship. When he had left speaking, he said vnto Simon, Launch out into the deepe, and let slippe your nets to make a draught. And Simon answered and said vnto him, Master, wee haue laboured all night, and haue taken nothing: Neuerthelesse, at thy commandement I will loose forth the net. And when they had so done, they inclosed a great multitude of fishes. But their net brake, and they beckened to their fellows, which were in the other ship, that they should come and helpe them. And they came, and filled both ships, that they sunke againe. When Simon Peter saw this, he fell down at Iesus knees, saying, Lord, goe from me, for I am a sinnefull man. For he was astonished, and all that were with him, at the draught of fishes which they had taken: & so was also James and John the sonnes of Zebedee, which were partners with Simon. And Iesus saide vnto Simon, Feare not, from henceforth thou shalt catch men. And they brought the ships to land, and forsooke all, and followed him.

Luk. 5. 1.

The vi. Sunday after Trinitie.

The Collect.

God which hast prepared to them that loue thee, such good things as passe all mans vnderstanding: powre into our hearts such loue toward thee, that wee louing thee in all things, may obtaine thy promises which exceed all that we can desire, through Iesus Christ our Lord.

The Epistle.

Rom. 6. 3.



Nowe ye not, that all we which are baptized in Iesus Christ, are baptized to die with him: we are buried then with him by baptism for to die, that likewise as Christ was raysed from death by the glory of the father, euen wee also should walke in a newe life. For if wee be grafted in death like vnto him, euen so shal we be partakers of that holy resurrection: knowing this, that our olde man is crucified with him also, that the body of sinne might vtterly be destroyed, that hencefoorth wee should not be seruants vnto sinne. For he that is dead, is iustified from sinne. Wherefore, if we be dead with Christ, we beleue that we shall also liue with him: Knowing that Christ being raysed from death, dieth no more, death hath no more power ouer him. For as touching that he died, he died concerning sinne once: and as touching that he liueth, he liueth vnto God. Likewise consider ye also, that ye are dead as touching sinne, but are alieue vnto God, through Iesus Christ our Lord.

The

The vi. Sunday after Trinitie.

The Gospel.



Esus said vnto his Disciples, *Ex. Mar. 5.20*
cept your righteousnesse exceed the
righteousnesse of the Scribes and
Pharisees, yee cannot enter into
the kingdome of heauen. Ye haue
heard that it was saide vnto them
of olde time, Thou shalt not kill:
whosoever killeth, shall be in dan-
ger of iudgement. But I say vnto you, that whoso-
ever is angry with his brother vnadvisedly, shall be
in danger of iudgement. And whosoever saith vnto
his brother, Racha, shall be in danger of a counsell.
But whosoever saith, Thou foole, shall be in danger
of hell fire. Therefore, if thou offerest thy gift at the al-
tar, & there remembrest that thy brother hath ought
against thee, leaue there thine offering before the al-
tar, and goe thy way first, and be reconciled to thy bro-
ther, and then come and offer thy gift. Agree with
thine aduersarie quickly, whiles thou art in the way
with him, least at any time the aduersarie deliuer
thee to the iudge, and the iudge deliuer thee to the mi-
nister, and then thou be cast into prison. Verily I say
vnto thee, thou shalt not come out thence, till thou
hast paid the vttermost farthing.

The vij. Sunday after Trinitie.

The Collect.

Lord of all power and might, which art y^e authour
and giuer of all good things, graffe in our hearts
the loue of thy name, increase in vs true religion,
nourish vs with all goodnesse, and of thy great mercie
keepe vs in the same, through Iesus Christ our Lord.

R, iiii.

The

The vii. Sunday after Trinitie.

The Epistle.

Rom.6.
19.



Speake grossly, because of the infirmitie of your flesh. As ye haue giuen your members seruaunts to vncleannes, and to iniquitie (from one iniquitie to another) euen so now giue ouer your members seruaunts vnto righteousness, that yee may be sanctified. For when yee were seruaunts of sinne, ye were boide of righteousness. What fruite had ye then in those things whereof ye are now ashamed? For the ende of those things is death. But now we are ye deliuered from sinne, and made y^e seruaunts of God, and haue your fruite to be sanctified, and the ende euerlasting life. For the rewarde of sinne is death, but eternal life is the gift of God, through Iesus Christ our Lord.

The Gospel.

Mar.8.1.



In those dayes, when there was a very great company, and had nothing to eate, Iesus called his Disciples vnto him, and saide vnto them, I haue compassion on the people, because they haue bene now with me three dayes, and haue nothing to eate, and if I send them away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his Disciples answered him, Where should a man haue bread here in the wilderness, to satisfie these? And he asked them, How many loaves haue ye? They said, Seuen. And he commanded the people to sit downe on the grounde. And hee tooke the seuen loaves, and when hee had giuen thanks, he brake, and gaue to his Disciples to set before them: and they did set them before the people. And they had a few small fishes: and when hee had blessed,

The viii. Sunday after Trinitie.

blesſed, he commaunded them alſo to be ſet before them. And they did eate, and were ſufficed. And they tooke vp of the broken meate that was left, ſeven baſkets full. And they that did eate, were about foure thouſand. And he ſent them away.

The viij. Sunday after Trinitie.

The Collect.

God whoſe prouidēce is neuer deceiued, we humbly beſeech thee, that thou wilt put away from vs all hurtfull things, and giue thoſe things which be profitable for vs, through Jeſus Chriſt our Lord.

The Epistle.

Brethren, we are debtors, not to the fleſh, Rom. 8. 12.
to liue after the fleſh: For if ye liue after the fleſh, ye ſhall die. But if ye, through the ſpirit, doe mortifie the deedes of the body, ye ſhall liue. For as many as are led by the ſpirit of God, they are the ſonnes of God. For ye haue not receiued the ſpirit of bondage to feare any more: but ye haue receiued the ſpirit of adoption, whereby ye cry Abba, father. The ſame ſpirit certifieth our ſpirit, that we are the ſonnes of God. If we be ſonnes, then are we alſo heires, the heires (I meane) of God, and heires annexed with Chriſt, if ſo be that we ſuffer with him, that we may alſo be glorified together with him.

The Goſpel.



Be ware of falſe prophets, which come Mat. 7. 15
to you in ſheepes clothing, but inwardly they are rauening wolues: ye ſhall know them by their fruites. Doe men gather grapes of thornes? or figs of thistles? Euen ſo euery good tree bringeth

The ix. Sunday after Trinitie.

geth forth good fruites: but a corrupt tree bringeth forth euill fruites. A good tree cannot bring forth bad fruites, neither can a bad tree bring forth good fruites. Every tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. Wherefore, by their fruites ye shall knowe them. Not every one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the will of my father which is in heauen.

The ix. Sunday after Trinitie.

The Collect.

GRaunt to vs, Lord, we beseech thee, the spirite to thinke and doe alwayes such things as be rightfull, that we which cannot be without thee, may by thee be able to liue according to thy will, through Iesus Christ our Lord.

The Epistle.

I. Cor. 10
1.



Brethren, I would not that ye should be ignorant, howe that our fathers were all vnder the cloude, and all passed through the Sea, and were all baptized vnder Moyses in the cloude, and in the Sea, and did all eate of one spirituall meate, and did all drinke of one spirituall drinke: and they dranke of the spirituall rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wilderness. These are ensamples to vs, that we should not lust after euill things, as they lusted: and that ye should not be worshippers of Images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in

The ix. Sunday after Trinitie.

in one day three and twentie thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmur ye, as some of them murmured, & were destroyed of the destroyer. All these things happened vnto them for examples: but are written to put vs in remembrance, whom the endes of the world are come vpon. Wherefore let him that thinketh he standeth, take heede least he fall. There hath none other temptation taken you, but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted aboue your strength, but shall in the midst of temptation make a way, that ye may be able to beare it.

The Gospel.

Iesus saide vnto his Disciples, There Luke 16.
was a certaine rich man which had a 1.
steward, and the same was accused vnto him that hee had wasted his goods. And he called him, and saide vnto him, How is it that I heare this of thee? Giue accompts of thy stewardship, for thou mayest be no longer steward. The steward said within himselfe, What shall I doe? for my master taketh away from me the stewardship. I cannot dig, and to beg I am ashamed. I wote what to doe, that when I am put out of the stewardship, they may receiue me into their houses. So when he had called all his masters debtters together, he said vnto the first, Howe much owest thou vnto my master? And hee saide, An hundred tunnes of oyle. And he said vnto him, Take thy bill, & sit downe quickly, & write fiftie. Then said he to another, Howe much owest thou? And he saide, An hundreth quarters of wheate. He saide vnto him, Take thy bill,
and

The x. Sunday after Trinitie.

and write fourescore. And the Lorde commended the bniust steward, because he had done wisely. For the children of this world are in their nation wiser then the children of light. And I say vnto you, make you friends of the vnrighteous Mammon, that when ye shall haue neede, they may receiue you into euerlasting habitations.

The x. Sunday after Trinitie.

The Collect.

Let thy mercifull eares, O Lord, be open to the prayers of thy humble seruants: And that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

1. Cor. 12.

1.

Discerning spirituall things, brethren, I would not haue you ignorant. Ye knowe that ye were Gentiles, and went your wayes vnto dumme Images, euen as ye were ledde. Wherefore I declare vnto you, that no man speaking by the Spirite of God, desieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one spirit. And there are differences of administrations, and yet but one Lorde. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the spirite is given to euery man to edifie withall. For to one is given through the spirite, the vtterance of wisdom, to another is given the vtterance of knowledge by the same spirite, to another is given faith by the same spirite, to another the gift of healing by the same spirite, to another power to doe miracles, to another to prophecie, to another iudgement

The x. Sunday after Trinitie.

ment to discerne spirits, to another diuers tongues, to another the interpretation of tongues: And these all worketh the selfe same spirite, diuiding to euery man a seuerall gift, euen as he will.

The Gospel.



AND when he was come neere to Hierusalem, he behelde the citie, and wept on it, saying, If thou haddest known those things which belong vnto thy peace, euen in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee: and they shall not leaue in thee one stone vpon an other, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that solde therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but ye haue made it a den of theeuers. And he taught dayly in the Temple.

Luke 19.
41.

The xj. Sunday after Trinitie.

The Collect.

GOD, which declarest thy almighty power most chiefly in the wing mercie and pitie: giue vnto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heavenly treasure, through Iesus Christ our Lord.

The

The xi. Sunday after Trinitie.

The Epistle.

1. Cor.
15.1.



Brethren, as pertaining to the Gospel which I preached vnto you, which yee haue also accepted and in the which yee continue, by the which ye are also saued: I doe you to wit after what maner I preached vnto you, if yee keepe it, except ye haue beleued in vaine. For first of all I deliuered vnto you that which I receiued, howe that Christ died for our sinnes, according to the Scriptures: and that he was buried, and that he rose againe the third day, according to the Scriptures, and that he was seene of Cephas, then of the twelue: after that, he was seene of more then five hundred brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that appeared he to James, then to all the Apostles, and last of all he was seene of me, as of one that was bozne out of due time: For I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the congregation of God. But by the grace of God, I am that I am: and his grace which is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, so we preached, and so ye haue beleued.

The Gospel.

Luk. 18.
9.



Christ tolde this parable vnto certaine which trusted in themselves that they were perfect, and despised other. Two men went vp into the Temple to pray, the one a Pharise, and the other a Publicane. The Pharisee stood and prayed thus with himselfe: **GOD,** I thanke thee, that I am not as other

The xii. Sunday after Trinitie.

other men are, extortioners, vnjust, adulterers, or as this publicane. I fast twice in the weeke, I giue tithe of all that I possesse. And the publicane standing a farre off, would not lift vp his eyes to heauen, but smote his brest, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth himselfe, shall be brought lowe: and he that humbleth himselfe, shall be exalted.

The xii. Sunday after Trinitie.

The Collect.

Almightie and euerlasting God, which art alwayes more ready to heare, then we to pray, and art wont to giue more then either wee desire or deserue: Powre downe vpon vs the abundance of thy mercie, forgiving vs those things whereof our conscience is afraide, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

Such trust haue wee through Christ to 2. Cor. 3.
Godward, not that wee are sufficient of 4.
our selues to thinke any thing as of
our selues: but if wee be able vnto any
thing, the same cometh of **G O D**,
which hath made vs able to minister the new Testa-
ment, not of the letter, but of the spirite: for the let-
ter killeth, but the spirite giueth life. If the ministra-
tion of death, through the letters figured in stones,
was glorious, so that the children of Israel coulde
not beholde the face of Moyses for the glory of his
countenance (which glorie is done away:) why
shall

The xii. Sunday after Trinitie.

shall not the ministration of the spirit be much more glorious: for if the ministration of condemnation be glorious, much more doeth the ministration of righteousness exceede in glory.

The Gospel.

Mar. 7. 31



Jesus departed from the coastes of Tyre and Sidon, and came vnto the Sea of Galilee, through the mids of the coastes of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speache: and they prayed him to put his hand vpon him. And when hee had taken him aside from the people, he put his fingers in his eares, and did spit, and touched his tongue, and looked vp to heauen, and sighed, and said vnto him, Ephata, that is to say, Be opened. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And hee commaunded them that they shou'd tell no man. But the more he forbade them, so much the more a great deale they published, saying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to speake.

The xiii. Sunday after Trinitie.

The Collect.

A Almighty and mercifull God, of whose onely gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: Graunt wee beseeche thee, that we may forrunne to thy heauenly promises, that we faile not finally to attaine the same, through Iesus Christ our Lord.

The

The xiii. Sunday after Trinitie.

The Epistle.

TH Abraham and his seede were the promises made. He saith not, In his seedes, as many: but, In thy seede, as of one, which is Christ. This I say, that the Lawe, which began afterward beyond foure hundredeth and thirtie yeeres, doeth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the Lawe, it commeth not now of promise: But God gaue it to Abraham by promise. Wherefore then serueth the law? The lawe was added because of transgression (till the seed came, to whom the promise was made) and it was ordeined by the Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the law then against the promise of God? God forbid. For if there had beene a lawe giuen which could haue giuen life, then no doubt righteousness should haue come by the Law. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Jesus Christ should be giuen to them that beleue.

Gal. 3. 16.

The Gospel.

Happie are the eyes which see the things that yee see. For I tell you, that many Prophets and Kings haue desired to see those things which ye see, and haue not seene them, and to heare those things which ye heare, and haue not heard them. And behold, a certaine Lawyer stood by, and tempted him, saying, Master, what shall I doe to inherite eternall life? He saide vnto him, what is written in the Lawe? Howe readest thou? And he answered, and saide, Loue the Lord thy God with all thy heart, and

Luke 10.

23.

L. i.

with

The xiii. Sunday after Trinitie.

with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And he said vnto him, Thou hast answered right: this doe, and thou shalt liue. But hee, willing to iustifie himselfe, saide vnto Iesus, And who is my neighbour? Iesus answered and said, A certaine man descended from Hierusalem to Jericho, & fell among theeues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chaunced that there came downe a certaine Priest that same way, and when he sawe him, he passed by. And likewise a Levite (when he went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as he iourneyed, came vnto him, and when he sawe him, he had compassion on him, and went to, and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morowe when he departed, he tooke out two pence, and gaue them to the host, and said vnto him, Take cure of him, & whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among theeues? And he said vnto him, He that shewed mercy on him. Then said Iesus to him, Goe, and doe thou likewise.

The xiiij. Sunday after Trinitie.

The Collect.

A Almighty and euerlasting God, giue vnto vs the increase of faith, hope, and charitie: and that we may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The

The xiiii. Sunday after Trinitie.

The Epistle.



Lay, walke in the spirit, & fulfil not the lust of the flesh. For the flesh lusteth contrary to the spirit, & the spirit contrary to the flesh. These are contrary one to the other, so that ye cannot doe whatsoeuer ye would. But if ye be led of the spirit, then are ye not vnder the lawe. The deedes of the flesh are manifest, which are these: Adulterie, fornication, vncleannesse, wantonnesse, worshipping of Images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murther, drunkennesse, gluttonie, and such like, of the which I tell you before, as I haue told you in times past, that they which commit such things, shall not be inheritours of the kingdome of God. Contrarily, the fruite of the spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulness, meekenesse, temperance: against such there is no lawe. They truely that are Christs, haue crucified the flesh with the affections and lustes.

Gal. 5. 16.

The Gospel.



And it chaunced as Iesus went to Hierusalem, that he passed through Samaria, and Galilee. And as he entred into a certaine Towne, there met him ten men that were lepers, which stood a farre off, and put forth their voyces, and saide, Iesus master haue mercie on vs. When he sawe them, he saide vnto them, Goe, shew your selues vnto the Priestes. And it came to passe, that as they went, they were cleansed. And one of them, when he sawe that he was cleansed, turned backe againe, and with a loude voyce praysed God, and fell downe on his face at his feete, and gaue him thanks. And the same

Luk. 17.
11.

L. ii.

was

The xv. Sunday after Trinitie.

was a Samaritane. And Jesus answered and saide, Are there not tenne cleansed? But where are those nine? There are not found that returned againe to giue God prayse, save onely this stranger. And he said vnto him, Arise, goe thy way, thy faith hath made thee whole.

The xv. Sunday after Trinitie.

The Collect.

Keepe we beseech thee, O Lord, thy Church with thy perpetuall mercie: and because the frailtie of man without thee cannot but fall, keepe vs ever by thy helpe, and leade vs to all things profitable to our saluation, through Jesus Christ our Lord.

The Epistle.

Gal. 6. 11.



Yee see how large a letter I haue written vnto you with mine owne hand. As many as desire with outwarde appearance to please carnally, the same constrain you to be circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselves which are circumcised, keepe not the Law, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lorde Jesus Christ, whereby the world is crucified vnto me, and I vnto the worlde. For in Christ Jesu, neither circumcision availeth any thing at all, nor vncircumcision, but a newe creature. And as many as walke according vnto this rule, peace be on them, and mercie, and vpon Israel, that pertaineth to God. From hencefoorth let no man put me to businesse: For I beare in my body the markes of the Lord Jesu. Brethren, the grace of our Lorde Jesus Christ be with your spirit, Amen.

The

The xv. Sunday after Trinitie.

The Gospel.



¶ man can serue two masters: Mat. 6. 24.

For either he shall hate the one and loue the other, or else leane to the one and despise the other. Ye cannot serue God and Mammon. Therefore I say vnto you, Bee not carefull for your life, what ye shall eat or drinke, nor yet for your body, what rayment ye shal put on. Is not the life more worth then meate? and the body more of value then rayment? Beholde the foules of the ayre, for they sowe not, neither doe they reape, nor carry into the barnes, and your heauenly father feedeth them. Are yee not much better then they? Which of you by taking carefull thought can adde one cubite vnto his stature? And why care ye for rayment? Consider the Lilies of the fielde howe they growe, they labour not, neither doe they spinne: and yet I say vnto you, that euen Solomon in all his roialtie, was not clothed like one of these. Wherefore if God so clothe the grasse of the fielde, (which though it stand to day, is to morrowe cast into the fornice) shall hee not much more doe the same for you, O ye of litle faith? Therefore take no thought, saying, What shall we eat, or what shall we drinke, or where with shall we be clothed? (After all these things doe the Gentiles seeke:) For your heauenly father knoweth that ye haue neede of all these things. But rather seeke ye first þe kingdome of God, and the righteousness thereof, and all these things shall be ministered vnto you. Care not then for the morrowe, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauell thereof.

The xvi. Sunday after Trinitie.

The Collect.

Lorde wee beseeche thee, let thy continuall pitie cleanse and defende thy congregation: and because it cannot continue in safetie without thy succour, preserve it evermore by thy helpe and goodnesse, through Jesus Christ our Lord.

The Epistle.

Eph. 3. 13



A Desire that you faint not because of my tribulations that I suffer for your sakes, which is your prayse. For this cause I bowe my knees vnto the father of our Lorde Jesus Christ, which is father of all that is called father in heauen and earth, that he would graunt you according to the riches of his glorie, that yee may be strengthened with might by his spirite in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue, might be able to comprehend with all saints, what is the bredth, length, depth, and height, and to knowe the excellent loue of the knowledge of Christ, that yee might be fulfilled with all fulnesse, which commeth of God. Vnto him that is able to doe exceeding abundantly aboue all that wee aske or thinke, according to the power that worketh in vs, be prayse in the congregation, by Christ Jesus, thoroughout all generations from time to time, Amen.

The Gospel.

Luk. 7. 11.



And it fortuned that Jesus went into a citie called Naim, and many of his disciples went with him, and much people. When he came nigh to the gate of the citie, beholde, there was a dead man carried out, which was the onely sonne of his mother,

The xvii. Sunday after Trinitie.

mother, and shee was a widowe, and much people of the citie was with her. And when the Lord sawe her, he had compassion on her, and saide vnto her, Weepe not. And hee came nigh, and touched the coffin: and they that bare him, stode still. And he saide, Young man, I say vnto thee, Arise. And he that was dead, sate vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumour of him went forth throughout all Iury, and throughout all the regions which lie round about.

The xvij. Sunday after Trinitie.

The Collect.

Lorde we pray thee, that thy grace may alwayes preuent and followe vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle.



(Which am a prisoner of the Lords) Eph. 4. 1.
exhort you, that ye walke woorthy of the vocation, where with ye are called, with all lowlines & meeknesse, with humblenesse of minde, forbearing one another through loue, and be diligent to keepe the vnitie of the spirite, through the bond of peace, being one body and one spirite, euen as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all.

The xviii. Sunday after Trinitie.

The Gospel.

Luk. 14. 1.



It chanced that Jesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabbath day, & they watched him. And beholde, there was a certaine man before him, which had the dropsie. And Jesus answered, and spake vnto the Lawyers & Pharisees, saying, Is it lawfull to heale on the Sabbath day? and they held their peace. And he tooke him, and healed him, and let him goe, and answered them, saying, which of you shall haue an asse, or an ore fallen into a pit, and will not straightway pull him out on the Sabbath day? And they coulde not answer him againe to these things. He put forth also a similitude to the ghestes, when he marked how they preassed to be in the highest roomes, and said vnto them, When thou art bidden to a wedding of any man, sit not downe in the highest roome, least a more honourable man then thou be bidden of him, and he, that bade him and thee, come and say to thee, Giue this man roome: and thou begin with shame to take the lowest roome. But rather when thou art bidden, goe and sit in the lowest roome, that when hee that bade thee, commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoever exalteth himselfe, shall be brought lowe, and he that humbleth himselfe, shall be exalted.

The xviii. Sunday after Trinitie.

The Collect.

Lord, we beseech thee, graunt thy people grace to auoid the infections of the deuill, and with pure heart and minde to followe thee the onely **GOD**, through Jesus Christ our Lord.

The

The xviij. Sunday after Trinitie.

The Epistle.



Thanke my God alwayes on your behalfe, for the grace of God which is giuen you by Iesus Christ, that in all things ye are made rich by him, in all utterance, and in al knowledge, by the which things the testimonie of Iesus Christ was confirmed in you, so that ye are behind in no gift, waiting for the appearing of our Lord Iesus Christ, which shall also strengthen you to the end, that ye may be blamelesse in the day of the comming of our Lord Iesus Christ. 1. Cor. i. 4.

The Gospel.



Then the Pharisees had heard that Iesus had put y^e Sadduces to silence, they came together, and one of them (which was a Doctour of the Lawe) asked him a question, tempting him, and saying, Master, which is y^e greatest commaundement in the Lawe? Iesus said vnto him, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest comandement. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two commandements hang all the Law and the Prophets. While the Pharises were gathered together, Iesus asked them, saying, what thinke ye of Christ? whose sonne is he? They saide vnto him, The sonne of David. He saide vnto them, Howe then doeth David in spirite call him Lorde, saying, The Lord saide vnto my Lorde, Sit thou on my right hande, till I make thine enemies thy foote. Mat. 22. 34.

The xix. Sunday after Trinitie.

footeftoole? If Dauid then call him Lord, howe is he then his sonne? And no man was able to answere him any thing, neither durst any man from that day forth aske him any moe questions.

The xix. Sunday after Trinitie.

The Collect.

O God, for as much as without thee, we are not able to please thee: graunt that the working of thy mercie may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle.

Eph. 4. 17



Now I say, and testifie through the Lorde, that ye henceforth walke not as other Gentiles walke, in vanitie of their minde, while they are blinded in their vnderstanding, being far from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hearts: which being past repentance, haue given themselves ouer vnto wantonnesse, to worke all maner of uncleannesse, euen with greedinesse. But ye haue not so learned Christ: If so be that ye haue heard him, and haue beene taught in him, as the trueth is in Iesu (as concerning the conuersation in times past) to lay from you the old man, which is corrupt, according to the deceivable lustes: to be renewed also in the spirit of your minde, and to put on that newe man, which after God is shapen in righteousness and true holinesse. Wherefore put away lying, and speake euery man trueth vnto his neighbour, forasmuch as we are members one of another. Be angry, and sinne not. Let not the Sunne goe

The xix. Sunday after Trinitie.

goe downe vpon your wrath, neither giue place to the backebiter. Let him that stole, steale no more, but let him rather labour with his handes the thing which is good, that hee may giue vnto him that needeth. Let no filthy communication proceede out of your mouth, but that which is good to edifie withall as oft as neede is, that it may minister grace vnto the hearers. And grieve not the holy spirite of God, by whom ye are sealed vnto the day of redemption. Let all bitternes, and fiercenes, and wrath, and roaring, and cursed speaking be put away from you, with all maliciousnesse. Be ye courteous one to another, mercifull, forgiving one another, euen as God for Christs sake hath forgiven you.

The Gospel.



Jesus entred into a ship, and passed ouer, and came into his owne citie. And beholde, they brought to him a man sicke of the palsie, lying in a bed. And when Jesus sawe the faith of them, he said to the sicke of y^e palsie, Sonne, be of good cheare, thy sinnes be forgiven thee. And beholde, certaine of the Scribes saide within themselves, This man blasphemeth. And when Jesus sawe their thoughts, he saide, Wherefore thinke ye euill in your heartes? Whether is it easier to say, Thy sinnes be forgiven thee: or to say, Arise, and walke? But that ye may knowe that the sonne of man hath power to forgive sinnes in earth: Then saith he to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thy house. And he arose, and departed to his house. But the people that sawe it, marueiled, and glorified God, which had giuen such power vnto men.

Mat. 9. 1.

The

The xx. Sunday after Trinitie.

The Collect.

A mighty and mercifull God, of thy bountifull goodnes keepe vs from all things that may hurt vs: that we being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Eph. 5. 15



Take heede therefore howe ye walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore be ye not vnwise, but vnderstand what the will of the Lorde is, and be not drunken with wine, wherein is excelle: but be filled with the spirite, speaking vnto your selues in Psalmes and Hymnes and spirituall songs, singing and making melodie vnto the Lord in your hearts, giuing thanks alwayes for all things vnto God the father, in the name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospel.

Mat. 22. 1.



Iesus said vnto his disciples, The kingdome of heauen is like vnto a man that was a King, which made a marriage for his sonne, & sent forth his seruants to call them that were bidden to the wedding: and they would not come. Againe, he sent forth other seruants, saying, Tell them which are bidden, Beholde, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage. But they made light

The xx. Sunday after Trinitie.

light of it, and went their wayes, one to his farne place, another to his Merchandize, and the remnant tooke his servants and intreated them shamefully, and slewe them. But when the King heard thereof, he was wroth, and sent forth his men of warre, and destroyed those murtherers, and brent by their citie. Then saide he to his servants, The marriage in deede is prepared, but they which were bidden, were not woorthy. Go yee therefore out into the high wayes, and as many as yee finde, bid them to the marriage. And the servants went forth into the high wayes, and gathered together all, as many as they coulde finde, both good and bad: and the wedding was furnished with ghestes. Then the King came in to see the ghestes, and when he spied there a man which had not on a wedding garment, he saide vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And hee was euen speechelesse. Then saide the King to the ministers, Take and binde him hand and foote, and cast him into vtter darkenesse, there shall be weeping and gnashing of teeth. For many bee called, but fewe are chosen.

The xxj. Sunday after Trinitie.

The Collect.

Graunt wee beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet minde, through Jesus Christ our Lord.

The

The xxi. Sunday after Trinitie.

The Epistle.

Eph. 6. 10.



My brethren, be strong through the Lord, and through the power of his might. Put on all the armour of God, that ye may stand against all the assaults of the Devill. For we wrestle not against blood and flesh, but against rule, against power, against worldly rulers, even governours of the darkenesse of this world, against spirituall craftinesse in heauenly things. Wherefore take vnto you the whole armour of God, that ye may be able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loynes girde with the trueth, hauing on the breastplate of righteousness, and hauing shoes on your feete, that ye may be prepared for the Gospel of peace. Aboue all, take to you the shilde of faith, wherewith ye may quench all the fierie darts of the wicked, and take the helmet of saluation, and the sword of the spirite, which is the worde of God. And pray alwayes with all maner prayer and supplication in the spirite, and watch thereunto with all instance and supplication, for all Saints, and for me, that utterance may be giuen vnto me, that I may open my mouth freely, to utter the secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The Gospel.

Ioh. 4. 46.



Here was a certaine ruler, whose sonne was sicke at Capernaum. Assoone as the same heard that Iesus was come out of Iurie into Galilee, he went vnto him, and besought him that he wou'de come downe and heale his sonne: for hee was euen at the point of death. Then saide Iesus vnto him,
Except

The xxii. Sunday after Trinitie.

Except ye see signes & wonders, ye will not beleue. The Ruler said vnto him, Syr, come downe, or euer that my sonne die. Jesus saith vnto him, Go thy way, thy sonne liueth. The man beleued the worde that Jesus had spoken vnto him, and hee went his way. And as he was going downe, the seruants met him, and told him, saying, Thy sonne liueth. Then enquired he of them the houre when he began to amend. And they saide vnto him, Yesterday at the seuenth houre the feuer left him. So the father knewe that it was the same houre in þ which Jesus said vnto him, Thy sonne liueth. And he beleued, and all his household. This is againe the second miracle that Jesus did, when he was come out of Iurie into Galilee.

The xxij. Sunday after Trinitie.

The Collect.

Lorde, wee beseech thee, to keepe thy household the Church in continuall godlines, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glorie of thy name, through Jesus Christ our Lord.

The Epistle.

Thanke my **GOD** with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse, because yee are come into the fellowship of the Gospell, from the first day vntill now: and am surely certified of this, that he which hath begun a good worke in you, shall perfourme it, vntill the day of Jesus Christ, as it becommeth me that I should so iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of
of

Phil. i. 3.

The xxii. Sunday after Trinitie.

of grace with me, euen in my bondes, and in the defending and establishing of the Gospel. For God is my recorde, howe greatly I long after you all from the very heart roote in Iesus Christ. And this I pray, that your loue may increase yet more and more in knowledge and in all vnderstanding, that ye may accept the things that are most excellent, that yee may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruite of righteousness, which commeth by Iesus Christ, vnto the glory and prayse of God.

The Gospel.

Mat. 18.
21.

Peter saide vnto Iesus, Lord, howe oft shall I forgive my brother, if he sinne against me? till seuen times? Iesus saith vnto him, I say not vnto thee, vntill seuen times: but, seuentie times seuen times. Therefore is the Kingdome of heauen likened vnto a certaine man that was a king, which would take accounts of his seruants. And when he had begun to reckon, one was brought vnto him, which ought him ten thousand talenis: But for as much as hee was not able to pay, his Lorde commaunded him to be solde, and his wife and children, and all that hee had, and payment to bee made. The seruant fell downe, and besought him, saying, Sir, haue patience with mee, and I will pay thee all. Then had the Lord pitie on that seruant, and loosed him, and forgave him the debt. So the same seruant went out, and found one of his fellows which ought him an hundred pence: and he laide handes on him, and tooke him by the throte, saying, Pay that thou owest. And his fellowe fell
downe

The xxiii. Sunday after Trinitie.

downe, and besought him, saying, Haue patience with me, and I will pay thee all. And he would not, but went and cast him into prison, till hee should pay the debt. So when his fellowes sawe what was done, they were verie sorie, and came and tolde vnto their Lorde all that had happened. Then his Lorde called him, and sayde vnto him, O thou vngracious seruant, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, even as I had pitie on thee? And his Lorde was wroth, and deliuered him to the paylers, till he should pay all that was due vnto him. So likewise shall my heauenly father doe also vnto you, if yee from your hearts forgiue not euery one his brother their trespasses.

The xxiii. Sunday after Trinitie.

The Collect.

GOD our refuge & strength, which art the authour of all godlinesse, be ready to heare the deuout prayers of thy Church: & graunt that those things which wee aske faithfully, wee may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

Brethren, be followers together of mee, Phil. 3. 17
and looke on them which walke even so as yee haue vs for an example. For many walke, of whome I haue tolde you often, and nowe tell you weeping, that they are the enemies of the Crosse of Christ, whose ende is damnation, whose belly is their God, & glorie to their shame, which are worldly minded. But our cōuersation is in heauen, from whence we looke
for

The xxiii. Sunday after Trinitie.

for the Sauour, euen the Lord Jesus Christ, which shall charge our vile body, that he may make it like vnto his glorious body, according to the woorking, whereby he is able also to subdue all things vnto himselfe.

The Gospel.

Mat. 22.
15.



Then the Pharisees went out, and tooke counsell how they might tangle him in his wordes. And they sent out vnto him their disciples with Herodes seruaunts, saying, Master, we know that thou art true, and teachest the way of God truely, neither carest thou for any man, for thou regardest not the outward appearance of men. Tell vs therefore, howe thinkest thou? Is it lawfull that tribute be giuen vnto Cesar, or not? But Jesus perceiuing their wickednesse, saide, Why tempt ye me ye hypocrites? Shewe me the tribute money. And they tooke him a pence. And he said vnto them, Whose is this image & superscription? They said vnto him, Cesars. Then said he vnto them, Giue therefore vnto Cesar the things which are Cesars, & vnto God those things which are Gods. When they heard these wordes, they marvelled, and left him, and went their way.

The xxiiij. Sunday after Trinitie.

The Collect.

Lord we beseech thee, asloyle thy people from their offences, that through thy bountifull goodnesse wee may bee deliuered from the bondes of all those sinnes, which by our frailtie wee haue committed. Graunt this, &c.

The

The xxiiii. Sunday after Trinitie.

The Epistle.



¶ We giue thanks to God the father of our Lord Jesus Christ alwayes for you in our prayers. For wee haue heard of your faith in Christ Jesu, and of the loue which ye beare to all Saints, for the hopes sake which is laide vp in store for you in heauen. Col. 1. 3.

Of which hope ye heard before by the true worde of the Gospel, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God through the trueth, as ye learned of Epaphrodis our deare fellowe seruant, which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the spirite. For this cause we also, euen since the day we heard of it, haue not ceased to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisdom and spirituall vnderstanding, that ye might walke worthe of the Lorde, that in all things ye may please, being fruitfull in all good workes, and increasing in the knowledge of God, strengthened with all might, through his glorious power, vnto all patience and long suffering, with ioyfulness, giuing thanks vnto y^e father, which hath made vs meete to be partakers of the inheritance of the saints in light.

The Gospel.



¶ While Jesus spake vnto the people, behold, there came a certaine ruler, and worshipped him, saying, My daughter is euen nowe deceased, but come and lay thine hand vpon her, and she shall liue. And Jesus arose, and followed him, and so did his Mat. 9. 18.

¶.ii.

his

The xxv. Sunday after Trinitie.

his disciples. And beholde, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hem of his besture. For shee sayd within her selfe, If I may touch but euen his besture onely, I shall bee safe. But Iesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the rulers house, and saw the minstrels and people making a noyse, he sayd vnto them, Get you hence, for the maide is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, and tooke her by the hand, and sayde, Damoysel, arise. And the damoysel arose. And this noyse was abroade in all that land.

The xxv. Sunday after Trinitie.

The Collect.

Stirre vp, wee beseech thee, O Lord, the willes of thy faithfull people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Iesus Christ our Lord. Amen.

The Epistle.

Ierc. 23.5



Behold, the time commeth, saith the Lord, that I will raise vp the righteous branch of David, which king shall beare rule, and hee shall prosper with wisdom, and shall set vp equitie and righteousness againe in earth. In his time shall Iuda bee saued, and Israel shall dwell without feare. And this is the name, that they shall call him, euen The Lord our righteousness. And therefore beholde, the time commeth, saith

The xx.v. Sunday after Trinitie.

saith the Lord, that it shall be no more said, The Lord liueth, which brought þ children of Israel out of the land of Egypt: but, The Lord liueth, which brought forth and led the seede of the house of Israel out of the Northland, and from all countries where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.



When Jesus lift vp his eyes, and sawe a great companie come vnto him, hee saith vnto Philip, Whence shall wee buy bread, that these may eate? This he said to proue him, for he himselfe knewe what he would doe. Philip answered him, Two hundreth peniworth of bread are not sufficient for them that euery man may take a litle. One of his disciples, Andrewe Simon Peters brother, saide vnto him, There is a ladde here, which hath five barley loaves and two fishes, but what are they among so many? And Jesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe in number about five thousand. And Jesus tooke the bread, and when he had giuen thanks, he gaue to his disciples, and his disciples to them that were set downe, and likewise of the fishes, as much as they would. When they had eaten ynough, he sayeth vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the five barley loaves, which broken meate remained vnto them that had eaten. Then those men, when they had seene the miracle that Jesus did, said, This is of a trueneth the same Prophet that should come into the world.

Iohn 6.5.

Saint Andrewes day.

If there be any moe Sundayes before Aduent Sunday, to supply the same, shall be taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie and Septuagesima.

Saint Andrewes day.

The Collect.

A Almighty God, which diddest giue such grace vnto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy sonne Jesus Christ, and followed him without delay: Graunt vnto vs all, that we being called by thy holy word, may forthwith giue ouer our selues obediently to followe thy holy commaundements, through the same Jesus Christ our Lord.

The Epistle.

Ro. 10. 9.

If thou knowledg with thy mouth, that Jesus is the Lord, and beleue in thy heart that God raised him vp fro death, thou shalt be safe. For to beleue with the heart, iustificth, and to knowledg with the mouth, maketh a man safe. For the Scripture saith, whosoever beleueth on him, shall not be confounded. There is no difference betweene the Jewe and the Gentile: for one is Lord of all, which is riche vnto all that call vpon him. For whosoever doeth call on the name of the Lord, shall be safe. Howe then shall they call on him, on whom they haue not beleued? Howe shall they beleue on him, of whom they haue not heard? Howe shall they heare without a preacher? And howe shall they preach without they be sent? as it is written, Howe beautifull are the feete of them which bring tydings of peace, and bring tidings of good things? But they haue not all obeyed to the Gospel. For Esay sayeth,
Lord,

Saint Andrewes day.

Lord, who hath beleued our sayings? So then faith commeth by hearing, and hearing commeth by the worde of God. But I aske, haue they not heard? No doubt their sound went out into all lands, and their wordes into the endes of the world. But I demaund whether Israel did know or not? First Moses saith, I will prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Esay after that is bolde, & saith, I am found of them that sought me not, I am manifest to them that asked not after me. But against Israel he saith, All day long haue I stretched forth my hands vnto a people that beleeueth not, but speaketh against me.

The Gospel.



AS Jesus walked by the sea of Galilee, he sawe two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the sea, (for they were fishers) and he saide vnto them, Followe me, and I wil make you to become fishers of men. And they straightway left their nets, and followed him. And whē he was gone forth from thence, he sawe other two brethren, James the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the ship and their father, and followed him.

Mat. 4. 18.

Saint Thomas the Apostle.

The Collect.

A Almighty and everliuing **G O D**, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to be doubtfull in thy sonnes resurrection: Graunt vs so perfectly and without all doubt to beleue in thy Sonne Jesus Christ,

M. iiii.

Saint Thomas the Apostle.

Christ, that our faith in thy light neuer be reproued.
Hearc vs, O Lord, through the same Jesus Christ, to
whom with thee, &c.

The Epistle.

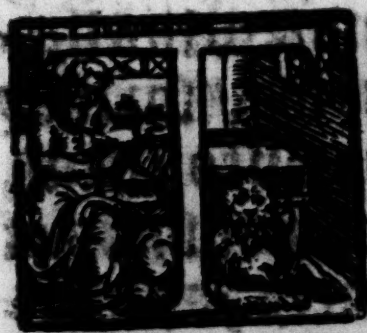
Eph. 2. 19



Nowe are ye not strangers, nor forrey-
ners, but citizens with the Saints, and
of the household of God, & are built vpon
the foundation of the Apostles and Pro-
phets, Jesus Christ himselfe being the
head corner stone: in whom what building soeuer is
coupled together, it groweth vnto an holy temple of
the Lord, in whom ye also are built together, to be an
habitation of God through the holy Ghost.

The Gospel.

Iohn 20.
24.



Thomas one of the twelue, which is cal-
led Didymus, was not with them whe
Jesus came. The other disciples there-
fore saide vnto him, We haue seene the
Lord. But he said vnto them, Except
I see in his hands the print of his nayles, and put
my finger into the print of the nayles, and thrust my
hand into his side, I will not beleue. And after eight
dayes, againe his disciples were within, & Thomas
with them. Then came Jesus when the doores were
shut, and stood in the midst, & said, Peace be vnto you.
And after that, he said to Thomas, Bring thy finger
hither, and see my hands, and reach hither thy hand,
and thrust it into my side, and be not faithles, but be-
leuing. Thomas answered, and said vnto him, My
Lord, & my God. Jesus said vnto him, Thomas, be-
cause thou hast seene me, thou hast beleued. Blessed
are they that haue not seene, and yet haue beleued.
And

The Conuersion of S. Paul.

And many other signes truely did Iesus in the presence of his disciples, which are not written in this booke. These are written, that ye might beleue; that Iesus Christ is the sonne of God, and that in beleueing ye might haue life through his name.

The Conuersion of Saint Paul.

The Collect.

GOD which hast taught all the worlde, through the preaching of thy blessed Apostle Saint Paul, grant, we beseech thee, that we which haue his wonderfull conuersion in remembrance, may follow and fulfill thy holy doctrine, that he taught, through Iesus Christ our Lord.

The Epistle.



AND Saul yet breathing out threatenings and slaughter against the disciples of the Lorde, went vnto the high Priest, and desired of him letters to cary to Damasco to the Synagogues: that if he found any of this way, were they men or women, he might bring them bound to Hierusalem. And when heourneyed, it fortuneth that as he was come nigh to Damasco, suddenly there shined rounde about him a light from heauen, and hee fell to the earth, and heard a voyce saying vnto him, Saul, Saul, why persecutest thou me? And he said, what art thou Lord? And the Lorde saide, I am Iesus whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling & astonished, said, Lord, what wilt thou haue me to doe? And the Lord said vnto him, Arise, and goe into the cite, and it shall be tolde thee what thou must doe. The men whichourneyed with him, stood amazed, hearing a voyce,

Acts 9.1.

The Conuerſion of S. Paul.

a boyce, but ſeeing no man. And Saul aroſe from the earth, and when he opened his eyes, he ſawe no man: but they led him by the hand, and brought him into Damasco. And hee was three dayes without ſight, and neither did eate nor drinke. And there was a certaine diſciple at Damasco, named Ananias: And to him ſaide the Lorde in a viſion, Ananias. And he ſaide, Beholde, I am here Lorde. And the Lord ſaid vnto him, Arife, and goe into the ſtreete which is called Streight, and ſeeke in the houſe of Judas, after one called Saul of Charſus. For behold, he prayeth, and hath ſeene in a viſion a man named Ananias comming in vnto him, and putting his hands on him, that he might receiue his ſight. Then Ananias answered, Lord, I haue heard by many of this man, howe much euill he hath done to thy Saints at Hieruſalem. And here he hath authoritie of the high Priests, to binde all that call on thy Name. The Lord ſaid vnto him, Goe thy way, for he is a choſen beſell vnto me, to beare my Name before the Gentiles, and Kings, and the children of Iſrael. For I will ſhewe him how great things he muſt ſuffer for my Names ſake. And Ananias went his way, and entred into the houſe, and put his hands on him, and ſaid, Brother Saul, the Lord that appeared vnto thee in the way as thou cameſt, hath ſent me, that thou mighteſt receiue thy ſight, and be filled with the holy Ghoſt. And immediatly there fell from his eyes as it had beene ſcales, and he receiued ſight, and aroſe, and was baptized, and receiued meat, and was comforted. Then was Saul a certaine dayes with the Diſciples, which were at Damasco. And ſtraightway hee preached Chriſt in the Synagogues, howe that he was the Sonne of God. But all

Purification of Mary the Virgin.

all that heard him, were amazed, and said, Is not this he that spoiled them which called on this name in Hierusalem, and came thither for that intent, that he might bring them bound vnto the high priests? But Saul increased the more in strength, and confounded the Jewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

Peter answered, and saide vnto Jesus, Mat. 19. 27.
Beholde, we haue forsaken all, and followed thee, what shall we haue therefore? Jesus said vnto them, Verily I say vnto you, that when the Sonne of man shall sit in the seate of his Maiestie, ye that haue followed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or childre, or lands, for my names sake, shall receiue an hundred fold, and shall inherite everlasting life. But many that are first shall be last, and the last shall be first.

The purification of S. Marie the Virgine.

The Collect.

Almightie and everlasting God, we humbly beseech thy Maiestie, that as thy onely begotten sonne was this day presented in the Temple in substance of our flesh: so graunt that we may be presented vnto thee with pure and cleare mindes, by Jesus Christ our Lord.

The Epistle.

The same that is appointed for the Sunday.

The

Saint Matthias.

The Gospel.

Luk. 2. 22.



When the time of their purification (after the lawe of Moyses) was come, they brought him to Hierusalem, to present him to y^e Lord (as it is written in the Lawe of the Lord: Every man childe that first openeth the matrix, shall be called holy to the Lord) and to offer (as it is said in the lawe of the Lord) a paire of turtle doves, or two yong pigeons. And beholde, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answer he had received of the holy Ghost, that he should not see death, except he first sawe the Lord Christ. And he came by inspiration into the Temple.

Saint Matthias day.

The Collect.

A Almighty God, which in the place of the traitour Judas, diddest chuse thy faithfull servant Matthias to be of the number of the twelue Apostles: Grant that thy Church, being alway preserved from false apostles, may be ordered and guided by faithfull and true Pastours, through Jesus Christ our Lord.

The Epistle.

Ac. 1. 15.

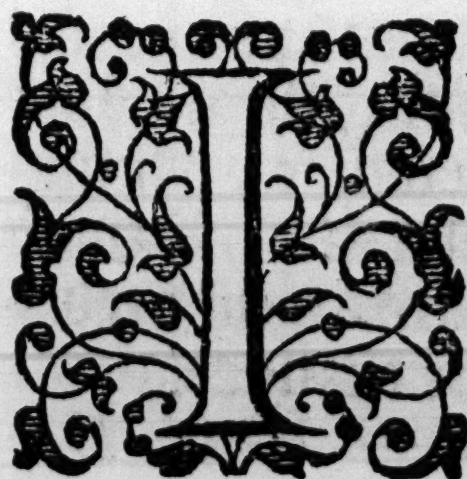


In those dayes Peter stood vp in y^e mids of the disciples, and said, (the number of names that were together, were about an hundred & twentie,) Ye men and brethren, this scripture must needs haue ben fulfilled, which the holy Ghost, through the mouth of Dauid, spake before of Judas, which was
guide

Saint Matthias day.

guide to them that tooke Iesus. For hee was num-
bred with vs, & had obtained fellowship in this mini-
stration. And the same hath nowe possessed a plat of
ground with the reward of iniquitie, and when hee
was hanged, burst asunder in the middes, and all his
bowels gushed out. And it was knowen vnto all the
inhabiters of Hierusalem, in so much that the same
felde is called in their mother tongue, Acheldama,
that is to say, the bloodie field. For it is written in the
booke of Psalmes, His habitation be void, & no man
be dwelling therein, and his Bishopricke let another
take. Wherefore, of these men which haue companied
with vs (all the time that the Lord Iesus had all his
conuersation among vs, beginning at the baptisme
of Iohn, vnto that same day that hee was taken vp
from vs) must one bee ordained to bee witnesse with
vs of his resurrection. And they appointed two: Jo-
seph, which is called Barsabas (whose surname
was Iustus) and Matthias. And when they prayed,
they sayde, Thou Lord which knowest the hearts of
all men, shew whether of these two thou hast chosen,
that he may take the roome of this ministration and
Apostleship, from which Judas by transgression fell,
that he might go into his owne place. And they gaue
foorth their lots, and the lot fel on Matthias, and he
was counted with the eleuen Apostles.

The Gospel.



At that time Iesus answered, and Matth. 11.
sayde, I thanke thee, O Father, 25.
Lord of heauen and earth, because
thou hast hid these things from the
wise and prudent, and hast shewed
them vnto babes: Verily Father,
even so was it thy good pleasure.

All

Annunciation of the Virgin Marie.

All things are giuen vnto me of my Father: and no man knoweth the Sonne but the Father, neither knoweth any man the Father saue the Sonne, and he to whomsoever the Sonne will open him. Come vnto me all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and ye shall finde rest vnto your soules: for my yoke is easie, and my burthen is light.

Annunciation of the Virgin Marie.

The Collect.

WE beseech thee, Lorde, powre thy grace into our heartes, that as we haue knowen Christ thy sonnes incarnation by the message of an Angel: so by his crosse and passion, we may be brought vnto the glory of his resurrection, through the same Christ our Lord.

The Epistle.

Esai. 7. 10



God spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be towarde the deapth beneath, or towarde the height aboue. Then saide Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to, ye of the house of David: Is it not ynough for you that ye be grieuous vnto men, but ye must grieue my God also? And therefore the Lorde shall giue you a token: Beholde, a virgin shall conceiue, and beare a sonne, and thou his mother shalt call his name Emmanuel. Butter and honie shall he eate, that he may knowe to refuse the euill, and to chuse the good.

The

Annunciation of the Virgin Marie.

The Gospel.



AND in the first moneth, the Angell Luk.1.26.
Gabriel was sent from God, vnto
a citie of Galilee named Nazareth
to a Virgine spoused to a man, whose
name was Ioseph, of the house of
David, and the Virgins name was
Marie. And the Angel went in vnto her, and saide,
Haile full of grace, the Lord is with thee, blessed art
thou among women. When she sawe him, shee was
abashed at his saying, and cast in her mind what ma-
ner of salutation that should be. And the Angel saide
vnto her, Feare not Marie, for thou hast found grace
with God: behold, thou shalt conceiue in thy wombe,
and beare a sonne, and shalt call his name Iesus. He
shall be great, and shalbe called the sonne of the High-
est. And the Lord God shall giue vnto him the seate
of his father David, and hee shall reigne ouer the
house of Iacob for euer, and of his kingdome there
shall be no ende. Then said Marie to the Angel, How
shall this be, seeing I knowe not a man? And the
Angel answered, and saide vnto her, The holy Ghost
shall come vpon thee, and the power of the Highest
shall ouershadowe thee. Therefore also that thing
which shall be borne, shall be called the Sonne
of God. And beholde, thy cousin Elizabeth, she hath
also conceiued a sonne in her age, and this is the first
moneth, which was called barren: for with God no-
thing shall be impossible. And Marie said, Behold the
handmaid of the Lord, be it vnto me according to thy
word. And the Angel departed from her.

The

Saint Markes day.

The Collect.

A Almighty God, which hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Marke, giue vs grace that wee bee not like children, caried away with euery blast of vaine doctrine: but firmly to bee established in the trueth of thy holy Gospel, through Iesus Christ our Lord.

The Epistle.

Ephe.4.7.



Vnto euery one of vs is giuen grace, according to the measure of the gift of Christ. Wherefore he saith, When he went vp on high, he led captiuitie captive, and gaue giftes vnto men. That he ascended, what meaneth it, but that he also descended first into the lower parts of y^e earth? He that descended, is eue the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some Shepherdes, and Teachers, to the edifying of the Saintes, to the worke and administration, even to the edifying of the body of Christ, till wee all come to the unitie of the faith, and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the full perfect age of Christ: That wee henceforth shoulde bee no more children, waivering and caried about with euery winde of doctrine, by the wiliness of men, through craftinesse, whereby they lay waite for vs to deceiue vs. But let vs followe the trueth in loue, and in all things growe in him which is the Head, euen Christ: in whome if all the body bee coupled and knit together throughout euery ioynt, wherewith one minisreth to another (according to the operation, as euery part hath

Saint Markes day.

hath his measure, he increaseth the body, unto the edifying of it selfe through loue.

The Gospel.

I Am the true vine, and my father is an husbandman. Every branch that beareth not fruit in me, he will take away: and every branch that beareth fruit, will he purge, that it may bring forth more fruit. Nowe are ye cleane through the wordes which I haue spoken vnto you. Abide in me, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, & ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If ye abide in me, and my wordes abide in you, aske what ye will, and it shall be done for you. Herein is my father glorified, that ye beare much fruit, and become my disciples. As the father hath loved me, even so also haue I loved you: Continue you in my loue. If ye keepe my commandements, ye shall abide in my loue, even as I haue kept my fathers commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

Saint Philip and Iames day.

The Collect.

A Almighty God, whom truely to knowe is everlasting life: graunt vs perfectly to knowe thy Sonne Iesus Christ to be the way, the trueth, and the life, as thou hast taught Saint Philip, and
N. I. other

Saint Philip and James day.

other the Apostles through Jesus Christ our Lord.

The Epistle.

Iam. I. I.



James the servant of God, and of
the Lord Jesus Christ, sendeth
greeting to the twelve tribes which
are scattered abroad. My bre-
thren, count it for an exceeding
joy, when ye fall into divers temp-
tations, knowing this, that the
trying of your faith genereth pati-
ence, and let patience have her perfect worke, that
ye may be perfect and sounde, lacking nothing. If a-
ny of you lacke wisdom, let him aske of him that
giveth it, even God, which giveth to all men in-
differently, and casseth no man in the teeth, and it
shall be given him. But let him aske in faith and wa-
uer not. For he that doubteth, is like a wave of the
sea, which is toss of the windes, and caried with vi-
olence. Neither let that man thinke, that he shall re-
ceiue any thing of the Lord. A wauering minded
man is unstable in all his wayes. Let the brother
which is of some degree, reioyce when he is exalted.
Again, let him that is rich, reioyce when he is made
lowe: for even as the floure of the grasse shall he passe
away. For as the sunne riseth with heat, and the
grasse withereth, and his floure falleth away, and the
beautie of the fashion of it perisheth: even so shall the
rich man perish in his wayes. Happie is the man that
endureth temptation: for when he is tryed, he shall
receiue the crowne of life, which the Lord hath pro-
mised to them that loue him.

The

Saint Philip and James day.

The Gospel.



And Jesus saide vnto his disciples, Let Ioh. 14. 1.
not your hearts be troubled. Ye be-
leeue in God, beleene also in me. In
my fathers house are many mansions.
If it were not so, I would haue tolde
you. I goe to prepare a place for you: and if I goe to
prepare a place for you, I will come againe & receiue
you, even vnto my selfe, that where I am, there may
ye be also. And whither I goe, ye knowe, and the
way ye knowe. Thomas saith vnto him, Lord, we
know not whither thou goest, and howe is it possible
for vs to know the way? Jesus saith vnto him, I am
the way, & the trueth, and the life. No man cometh
to the father but by me. If ye had knowen me, ye
had knowen my father also. And now ye know him,
and haue seene him. Philip saith vnto him, Lord,
shew vs the father, and it sufficeth vs. Jesus sayeth
vnto him, Haue I bin so long time with you, and yet
hast thou not knowen me? Philip, he that hath seene
me, hath seene my father: and how sayest thou then,
shewe vs the father? Beleuest thou, that I am
in the father, and the father in me? The words that
I speake vnto you, I speake not of my selfe: But the
father that dwelleth in me, is hee that doeth the
workes. Beleefe me that I am in the father, and
the father in me: or else beleue me for the workes
sake. Verily, verily I say vnto you, he that beleueth
on me, the workes that I doe, the same shall he doe
also: and greater workes then these shall he doe, be-
cause I goe vnto my father. And whatsoever ye aske
in my name, that will I doe, that the father may be
glorified by the Sonne. If ye shall aske any thing in
my name, I will doe it.

Saint Barnabas Apostle.

The Collect.

I O Lord Almighty, which hast endowed thy holy Apo-
stle Barnabas with singular gifts of the holy
Ghost: let us not be destitute of thy manifold gifts,
nor yet of grace, to use them alway to thy honour and
glory, through Jesus Christ our Lord.

The Epistle.

Acts. II.
22.

THINGS of these things came unto the
heares of the Congregation which was
in Jerusalem. And they sent forth
Barnabas, that hee shoulde goe unto
Antioch, which when he came, and had
seene the grace of God, was glad, and exhorted them
all, that with purpose of heart they would continu-
ally cleave unto the Lord. For he was a good man,
and full of the holy Ghost, and of faith, and much peo-
ple was added unto the Lord. Then departed Bar-
nabas to Tarsus to seeke Saul: and when he had
found him, he brought him unto Antioch. And it
chanced, that a whole yeere they had their conversa-
tion with the congregation there, and taught much
people, insomuch that the disciples of Antioch were
the first that were called Christians. In those dayes
came Prophets from the citie of Jerusalem, unto
Antioch. And there stood by one of them named Aga-
bus, and signified by the spirit, that there shoulde be
great dearth throughout all the world, which came
to passe in the Emperours Claudius dayes. Where the
disciples, every man according to his ability purpo-
sed to send succour unto the brethren which dwelt in
Iury: which thing they also did, and sent it to the el-
ders by the hands of Barnabas and Saul.

The

Saint John Baptist.

The Epistle.



This is my commaundement, that yee Iohn 15.
loue together, as I haue loued you. 12.
Greater loue hath no man then this,
that a man bestowe his life for his
friends. Yee are my friendes, if yee doe
whatsoever I command you. Henceforth call I not
you seruants: for the seruant knoweth not what his
Lord doth: but you haue I called friends, for al things
that I haue heard of my father, I haue opened vnto
you. Yee haue not chosen me, but I haue chosen you,
and ordained you to goe and bring forth fruite, and
that your fruite should remaine, that whatsoever yee
aske of the father in my name, he may giue it you.

Saint Iohn Baptist.

The Collect.

A Almighty God, by whose prouidence thy seruant
Iohn Baptist was wonderfully borne, and sent
to prepare the way of thy sonne our Sauour by prea-
ching of penance: make vs so to followe his doctrine
and holy life, that we may truely repent, according to
his preaching, & after his example constantly speake
the trueth, boldly rebuke vice, and patiently suffer for
the trueths sake, through Iesus Christ our Lord.

The Epistle.



Be of good cheare, my people. O ye Pro- Esai 40.1.
phets, comfort my people, sayeth your
God, comfort Hierusalem at the heart,
and tell her that her trauaile is at an
ende, that her offence is pardoned, that
she hath receiued at the Lords hand sufficient correc-
tion for all her sinnes. A voyce cryed in the wilder-
nesse,
A.iii.

Saint John Baptist.

nesse, Prepare the way of the Lord in the wilderness, make streight the path for our God in the desert. Let all valleys be exalted, and every mountaine & hill be laide low. What so is crooked, let it be made streight, and let the rough be made plaine fieldes. For the glorie of the Lord shall appeare, and all flesh shall at once see it. For why? the mouth of the Lord hath spoken it. The same voyce spake, Howe crie. And the Prophet answered, what shall I crie? That all flesh is grasse, and that all the goodnesse thereof is as the flower of the fiede. The grasse is withered, the flower falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Nevertheless, whether the grasse wither, or that the flower fade away, yet the word of our God endureth for ever. Goe vp vnto the high hill (O Sion) thou that bringest good tidings, lift vp thy voyce with power, O thou preacher Hierusalem, lift it vp without feare, & say vnto the cities of Iuda, Behold your God, behold, the Lord God shall come with power, and beare rule with his arme. Beholde, hee bringeth his treasure with him, and his works go before him. He shall feede his flocke like a shepheardman: he shall gather the lambs together with his arme, and carie them in his bosome, and shall kindly entreate those that beare yong.

The Gospel.

Luk. I. 57.



Elizabeths time came that she shoulde be deliuered, and she brought forth a sonne. And her neighbours and her cousins heard say, howe the Lord had shewed great mercie vpon her, and reioyced with her. And it fortuneth, that
in

Saint John Baptist.

in the eight day they came to circumcise the child, and called his name Zacharie, after the name of his father. And his mother answered and said, Not so, but his name shall be called John. And they said vnto her, There is none of thy kindred that is named with this name. And they made signes to his father, howe he would haue him called. And he asked for writing tables, and wrote, saying, His name is John. And they marueiled all. And his mouth was opened immediately, and his tongue also, and he spake, and prayesed God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noyed abroad throughout all the high countrey of Iury, and they that heard them, layde them vp in their hearts, saying, What maner of childe shall this be? And the hand of the Lorde was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Prayesed be the Lord God of Israel, for hee hath visited and redeemed his people, and hath raysed vp an horne of saluation vnto vs, in the house of his seruant David, euen as hee promised by the mouth of his holy Prophets, which were since the world began. That we should be saued from our enemies, and from the hand of all that hate vs. That hee would deale mercifully with our fathers, and remember his holy couenant. That he would performe the othe which hee swate to our father Abraham, for to giue vs. That wee, being deliuered out of the handes of our enemies, might serue him without feare all the dayes of our life, in such holinesse and righteousness, as are acceptable for him. And thou childe shalt be called the Prophet of the Highest: For thou shalt goe before the face of the Lorde to prepare his wayes.

Saint Peters day.

To giue knowledge of saluation vnto his people, for the remission of sinnes, through the tender mercie of our God, whereby the day spring from an high hath visited vs. To giue light to them that sitte in darke- nesse, and in the shadowe of death, and to guide our feete into the way of peace. And the childe grew, and waxed strong in spirit, and was in wildernesse, till the day came when he should shewe himselfe vnto the Is- raelites.

Saint Peters day.

The Collect.

A Almighty God, which by thy Sonne Iesus Christ, hast given thine Apostle S. Peter many excellent giftes, and commaundedst him earnestly to feede thy flocke: make we beseech thee al Bishops and Pastours diligently to preach thy holy worde, and the people obediently to followe the same, that they may receiue the crowne of euerlasting glory, through Je- sus Christ our Lord.

The Epistle.

Act. 12. 1.



At the same time, Herod the King stret- ched forth his hands to bere certaine of the congregation, and he killed James the brother of John with the sword. And because hee sawe it pleased the Jewes, hee proceeded further, and tooke Peter also. Then were the dayes of sweete bread. And when hee had caught him, hee put him in prison also, and deli- uered him to foure quaternions of souldiers to bee kept, intending after Easter to bring him forth to the people. And Peter was kept in prison. But prayer was made without ceasing of the congregation vnto God for him. And when Herode would haue brought him out vnto the people, the same night slept Peter be-
tweene

Saint Peters day.

tweene two souldiers, bound with two chaines, and the keepers befoze the dooze kept the prison. And behold, the Angel of the Lorde was there present, and a light shined in the habitation, and hee smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his handes. And the Angel said vnto him, Gird thy selfe, and bind on thy sandales. And so he did. And he sayeth vnto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was trueth which was done by the Angel, but thought hee had seene a vision. When they were past the first & second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by the own accord: and they went out, and passed through one street, and forthwith the Angel departed from him. And when Peter was come to himselfe, he sayd, Now I know of a suretie, that the Lord hath sent his Angel, and hath deliuered mee out of the hand of Herode, and from all the wayting of the people of the Jewes.

The Gospel.



When Jesus came into the coasts of Matt. 16.
the Citie, which is called Cesarea 13.
Philippi, hee asked his Disciples,
saying, Whome do men say that I
the sonne of man am? They sayd,
Some say þ thou art John Baptist,
some Elias, some Jeremias, or
one of the Prophets. He sayth vnto
them, But whom say ye that I am? Simon Peter
answered and sayd, Thou art Christ the sonne of the
liuing God. And Jesus answered, and sayde vnto
him,

Saint Iames the Apostle.

him. Happie art thou Simon the sonne of Jonas: for flesh and blood hath not opened that vnto thee, but my father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keies of the kingdome of heauen: and whatsoever thou bindest in earth, shall be bound in heauen: and whatsoever thou loosest in earth, shall be loosed in heauen.

Saint Iames the Apostle.

The Collect.

Graunt, O mercifull God, that as thine holy Apostle Iames, leauing his father and all that he had, without delay was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: So we forsaking all worldly and carnall affections, may be evermore ready to followe thy commaundements, through Iesus Christ our Lord.

The Epistle.

Acts II.
27.



In those dayes came Prophetes from the Citie of Hierusalem vnto Antioche. And there stode by one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the worlde, which came to passe in the Emperour Claudius dayes.

Then the disciples, euery man according to his habilitie, purposed to send succour vnto the brethren which dwell in Iurie: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. At the same time Herode the King stretched forth his hands to bere certaine of the cōgregation.

And

Saint Iames the Apostle.

And he killed James the brother of John with the sword: and because he saw it pleased the Jewes, he proceeded further, and tooke Peter also.

The Gospel.



Then came to him the mother of Mat. 20.
Zebedees children, with her 20.
sonnes, worshipping him, and desiring a certaine thing of him,
And he saide vnto her, what wilt thou? She said vnto him, Graunt
that these my two sonnes may sit, the one on thy right hand, and
the other on thy left, in thy kingdome. But Jesus answered and said, Ye wot not what ye aske. Are ye able to drinke of the cup that I shall drinke of: and to be baptized with the baptisme that I am baptized with? They said vnto him, We are. He said vnto them, Ye shall drinke in deede of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand and on my left, is not mine to giue, but it shall chaunce vnto them that it is prepared for of my father. And when the ten heard this, they disdained at the two brethren. But Jesus called them vnto him, and said, Ye knowe that y^e princes of the nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But whosoever wilbe great among you, let him be your minister, and whosoever wilbe chiefe among you, let him be your seruant: Euen as the Sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many.

Saint

Saint Bartholomew Apostle.

The Collect.

O Almighty and everlasting God, which hast giuen grace to thine Apostle Bartholomew, truely to beleue and to preach thy word: graunt we beseech thee, vnto thy Church, both to loue that he beleued, and to preach that hee taught, through Christ our Lord.

The Epistle.

Act. 5. 12.



In the hands of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Salomons porch. And of other durst no man ioyne himselfe to them: Neuerthelesse the people magnified them. The number of them that beleued in the Lord, both of men and women, grew more and more, insomuch that they brought the sicke into the streetes, and layd them on beds and couches, that at the least way the shadow of Peter when hee came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirites, and they were healed euery one.

The Gospel.

Luk. 22.
24.



And there was a strife among them, which of them shoulde seeme to bee the greatest. And hee sayde vnto them, The kings of nations reigne ouer them, and they that haue authoritie vpon them, are called gracious Lordes: but yee shall not so bee. But hee that is greatest among you, shall bee

Saint Mattheu.

as the yonger, and he that is chiefe, shall be as he that doth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as one that minisreth. Ye are they which haue blidden with me in my temptations. And I appoint vnto you a kingdome, as my father hath appointed vnto me, that ye may eate and drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel.

Saint Mattheu.

The Collect.

A mighty God, which by thy blessed Sonne diddest call Mattheu from the receite of custome, to be an Apostle and Euangelist: Graunt vs grace to forsake all couetous desires & inordinate loue of riches, and to followe thy said Sonne Iesus Christ, who liueth and reigneth with thee and the holy Ghost, &c.

The Epistle.



Seeing that we haue such an office, euen as God hath had mercie on vs, wee goe not out of kinde, but haue cast from vs the clokes of vn honestie, and walke not in craftinesse, neither handle wee the worde of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospel be yethid, it is hid among them that are lost, in whom the God of this worlde hath blinded the mindes of them which beleeue not, lest the light of the Gospel of the glory of Christ (which is the image of God) shoulde shine vnto them. For we preach not our selues, but Christ Iesus to be the

2. Cor. 4.
i.

Saint Matthew.

the Lord, and our selves your servants for Jesus sake. For it is God that commaundeth the light to shine out of darkenesse, which hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel.

Mat. 9. 9.



And as Jesus passed forth from thence, he sawe a man (named Mattheu) sitting at the receite of custome: and he saide vnto him, Followe me. And he arose, and followed him. And it came to passe, as Jesus sat at meat in his house, beholde, many publicanes also and sinners that came, sate downe with Jesus and his disciples. And when the pharisees sawe it, they saide vnto his disciples, Why eateth your master with publicanes and sinners? But when Jesus heard that, he saide vnto them, They that be strong neede not the physicion, but they that are sicke. Come rather and learne what that meaneth: I will haue mercie, and not sacrifice. For I am not come to call the righteous, but sinners to repentance.

4. 10. 2.

Saint Michael and all Angels.



The Collect.

Everlasting God, which hast ordeined and constituted the services of all Angels and men in a wonderful order: mercifully graunt, that they which alway doe thee service in heauen, may by thy appointment succour and defend vs in earth, through Jesus Christ our Lord.

The

Saint Michael and all Angels.

The Epistle

Here was a great battell in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and prevailed not, neither was their place found any more in heauen. And the great Dragon that old Serpent, called the Devil and Satanas, was cast out, which deceiveth all the worlde. And hee was cast into the earth, and his Angels were cast out also with him. And I heard a loud voice, saying, In heauen is now made salvation, and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they overcame him by the blood of the Lambe, and by the worde of their testimony, and they loved not their lives unto the death. Therefore reioyce ye heavens, and ye that dwell in them. And doe vnto the inhabitants of the earth, and of the sea, for the Devil is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

Apo. 12. 7

The Gospel

At the same time came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen? Iesus called a childe vnto him, and set him in the midst of them, and said, Verily I say vnto you, except ye turne, and become as children, ye shall not enter into the kingdome of heauen. Whosoever therefore humbleth himselfe as this childe, that same is the greatest in the kingdome of Heauen. And whosoever receiveth such a childe in my name, receiveth

Mat. 18. 1

Saint Luke the Evangelist.

receiveth me. But whoso doeth offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his necke, and that he were drowned in the depth of the Sea. Woe unto the world because of offences. Necessarye it is that offences come: but woe unto the man by whom the offence cometh. Wherefore, if thy hand or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halting, rather then thou shouldest, having two handes, or two feete, be cast into everlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then having two eyes, to be cast into hell fire. Take heed that ye despise not one of these little ones. For I say unto you, that in heaven their Angels doe alwayes beholde the face of my Father, which is in heaven.

Saint Luke the Evangelist.

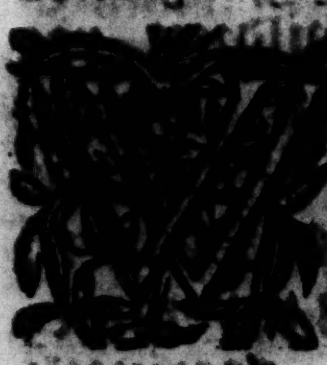
The Collect.

A Almighty God, which calledst Luke the Physician, whose praise is in the Gospel, to be a Physician of the soule: I pray please thee by the wholesome medicine of his doctrine, to heale all the diseases of our soules; through thy Sonne Jesus Christ our Lord.

The Epistle.

2.Tim.4.

5.

 And thou in all things, suffer afflictions, doe the worke thoroughly of an Evangelist, fulfill thine office unto the determination. Be sober. For I am now ready to be offered, and the time of my departing

Saint Luke the Euangelist.

departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is laide by for me a crowne of righteousness, which the Lord, that is a righteous iudge, shall giue me at that day, not to me onely, but to all them that loue his coming. Doe thy diligence that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth this present world, and is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, onely Lucas is with me. Take Marke, and bring him with thee: for he is profitable vnto me for the ministracion. And Tychicus haue I sent vnto Ephesus. The cloake that I left at Troada with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchment. Alexander the copper smith did me much euill, the Lord reward him according to his deedes: of whom be thou ware also, for he hath greatly withstood our wordes.

The Gospel.



He Lord appointed other seuentie and two also, and sent them two and two before him into every Citie and place, whither hee himselfe woulde come. Therefore he saide vnto them, The haruest is great, but the labourers are fewe. Pray ye therefore the Lord of the haruest, to send forth labourers into his haruest. See your wayes, beholde, I send you forth as lammes among wolues. Beare no wallet, neither scrip, nor shooes, and salute no man by the way. Into whatsoever house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him, if not, it shall returne to you againe. And in the same house tarrye

Luk. 10. 1.

Simon and Iude Apostles.

still, eating and drinking such as they giue: for the labourer is worthy of his reward.

Simon and Iude Apostles.

The Collect.

A Almighty God, which hast builded thy congrega-
tion vpon the foundation of the Apostles and Pro-
phets, Jesus Christ himselfe being the head corner
stone: graunt vs so to be ioyned together in vnitie of
spirit by their doctrine, that we may be made an holy
temple acceptable to thee, through Jesus Christ our
Lord.

The Epistle.

Iude 1.

Iudas the servant of Jesus Christ, the
brother of James, to them which are
called and sanctified in God the Father,
and preserved in Jesus Christ: mercie
vnto you, and peace, and loue be multi-
plied. Beloued, when I gaue all diligence to write
vnto you of the common saluation, it was needefull
for me to write vnto you, to exhort you that ye should
continually labour in the faith, which was once gi-
uen vnto the Saints. For there are certaine vngodly
men craftily crept in, of which it was written afore-
time vnto such iudgement: they turne the grace of
our God into wantonnes, & denie God (which is the
onely Lord) and our Lord Jesus Christ. My minde is
therefore to put you in remembrance, for as much as
ye once know this, howe that the Lord, after that he
had deliuered the people out of Egypt, destroyed them
which after beleued not. The Angels also which
kept not their first state, but left their owne habita-
tion, hee hath reserved in everlasting chaines vnder
darknesse, vnto the iudgement of the great day. Euen

Simon and Jude Apostles.

as Sodome & Gomorhe, and the cities about them, which in like manner defiled themselves with fornication, and followed strange flesh, are set forth for an example, and suffer the painne of eternal fire. Like wise these being deceived by dreames, defile the flesh, despise rulers, and speake euill of them that are in authority.

The Gospel.



His command I you, that ye loue together. If the world hate you, ye knowe it hated me before it hated you. If ye were of the world, the world would loue his owne: howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I say vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they doe vnto you for my Names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but now we haue they nothing to cloke their sinne withall. He that hateth me, hateth my father also. If I had not done among them the works which none other man did, they should haue had no sinne: but now we haue they both seene, and hated, not onely me, but also my father. But this happeneth, that be saying might fulfilled that is written in their law, They hated me without a cause. But when the comforter is come, whom I will send vnto you from the father, even the spirit of trueth, which proceedeth of the father, he shall testifie of me. And ye shall beare witnesse also, because ye haue beene with me from the beginning.

Iohn 15.

17.

D.ii.

The

All Saints.

The Collect.
Almighty God, which hast knit together thy elect
in one Communion and fellowship, in the mysti-
cal body of thy Sonne Christ our Lord: graunt vs
grace so to follow thy holy Saints in all vertuous
and godly living, that we may come to those unspeak-
able ioyes, which thou hast prepared for them that
unfeignedly loue thee, through Jesus Christ our Lord,
Amen.

Apo. 7. 2.

The Epistle.
Behold, I John sawe another Angel as-
cend from the rising of the sunne, which
had the seale of the living God, and he
cryed with a loud voyce to the foure an-
gels, to whō power was giuen to hurt
the earth, and the sea, saying, Hurt not the earth,
neither the sea, neither the trees, till we haue sealed
the seruaunts of our God in their foreheads. And I
heard the number of them which were sealed, & there
were sealed an hundred and fourtie and foure thou-
sand of all the tribes of the children of Israel.
Of the tribe of Iuda, were sealed xii. M.
Of the tribe of Reuben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nephtalim, were sealed xii. M.
Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leui, were sealed xii. M.
Of the tribe of Iachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii. M.
Of the tribe of Ioseph, were sealed xii. M.
Of the tribe of Benjamin, were sealed xii. M.
After this I behelde, and loe, a great multitude
(which

All Saints.

(which no man can number) of all nations, and people, and tongues, stood before the seate, and before the Lambe, clothed with long white garments, and Palmes in their hands, and cried with a loude voyce, saying, Saluation be ascribed to him that sitteth vpon the seate of our God, and vnto the Lambe. And all the Angels stoode in the compasse of the seate, and of the Elders, and the foure beastes, and fell before the seate on their faces, and worshipped God, saying, Amen: Blessing, and glozy, and wisdom, and thanks, and honour, and power, and might be vnto our God for euermore. Amen.

The Gospel.



Besus seeing the people, went vp into a mountaine, and when hee was set, his Disciples came to him. And after that he had opened his mouth, hee taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they that hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnes sake, for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly say all manner of euill saying against you for my sake, reioyce and be glad, for great is your reward in heauen. For so persecuted they the prophets which were before you.

Matt. 5. 1.

The order for the ad- *ministration of the Lords Supper,* or holy Communion.



O many as intende to bee partakers of the holy Communion, shall signifie their names to the Curate ouer night, or else in the Morning afore the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious euil liuer, so that the congregation by him is offended, or haue done any wrong to his neighbors by word or dedde: the Curate hauing knowledge thereof, shall call him and aduertise him in any wise not to presume to the Lords Table, vntill he haue openly declared himself to haue truely repented, and amended his former naughtie life, that the Congregation may thereby be satisfied, which afore were offended, and that he haue recompensed the parties, whom he hath done wrong vnto, or at the least declare himselfe to be in full purpose so to doe, as soone as he conueniently may.

The same order shall the Curate vse with those, betwixt whom hee perceiueth malice and hatred to reigne, not suffering them to bee partakers of the Lords Table, vntill hee knowe them to be reconciled. And if one of the parties so at variance bee content to forgiue from the bottome of his heart all, that the other hath trespassed against him, and to make amendes for that hee himselfe hath offended, and the other partie will not be perswaded to a godly vnitie, but remaine still in his frowardnesse

The Communion.

nesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table hauing at the Communion time a faire white linnen cloth vpon it, shall stand in the body of the Church, or in the Chauncell, where Morning prayer and Euening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer with this Collect following.

The Communion



Almightie God, vnto whom all hearts be open, all desires known, and from whom no secretes are hidde: cleanse the thoughts of our heartes by the inspiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnify thy holy Name, through

Christ our Lord, Amen.

Then shall the Priest rehearse distinctly all the ten Commandements: and the people kneeling, shall after euery Commandement aske God mercie for their transgression of the same, after this sort.

Minister.

God spake these wordes, and said, I am the Lord, thy God: thou shalt haue none other gods but me.

People.

Lord haue mercie vpon vs, and incline our heartes
D.iii. to

The Communion.

to keepe this lawe.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bowe downe to them, nor worship them: For I the Lord thy God am a ielous God, and visite the sinne of the fathers vpon the children, vnto the third and fourth generation of them that hate me: and shewe mercie vnto thousands in them that loue me, and keepe my Commandements.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this lawe.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: For the Lord will not holde him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this lawe.

Minister.

Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, & doe all that thou hast to doe, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy maid seruant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and halowed it.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe

The Communion.

keepe this lawe.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lorde thy God giueth thee.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this lawe.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this lawe.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this lawe.

Minister.

Thou shalt not steale.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this lawe.

Minister.

Thou shalt not beare false witnes against thy neighbour.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this lawe.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his ore, nor his asse, nor any thing that is his.

People.

The Communion.

People.

Lord haue mercie vpon vs, and write all these thy lawes in our hearts, we beseech thee.

Then shall followe the Collect of the day, with one of these two Collects following for the Queene, the Priest standing vp, and saying,

Let vs pray.

A Almighty God, whose kingdome is everlasting, and power infinite, haue mercie vpon the whole Congregation, and so rule the heart of thy chosen seruant Elizabeth, our Queene and Gouernour, that shee knowing whose minister shee is, may aboue all things seeke thy honour and glory, and that wee her subiects, dueely considering whose authoritie she hath, may faithfully serue, honour, and humbly obey her, in thee, and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost liueth and reigneth euer one God world without ende. Amen.

A Almighty and everlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou dost dispose and turne them, as it seemeth best to thy godly wisdom: we humbly beseech thee, so to dispose and gouerne the heart of Elizabeth thy seruant, our Queene and Gouernour, that in all her thoughts, words and works, she may euer seeke thy honour and glory, and studie to preserve thy people committed to her charge, in wealth, peace and godlinesse: Graunt this, O mercifull father, for thy deare sonnes sake Iesus Christ our Lord. Amen.

Immediately

The Communion.

Immediately after the Collects, the Priest shall reade the Epistle, beginning thus,

The Epistle written in the Chapter of

And the Epistle ended, he shall say the Gospel, beginning thus,

The Gospel written in the Chapter of

And the Epistle and Gospel being ended, shall be saide the Creede.



I Beleeue in one God, & Father Almighty, maker of heauen and earth, and of all things visible and inuisible: and in one Lord Jesus Christ, the only begotten sonne of God, begotten of his Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for vs men, and for our Salvation came downe from heauen, and was incarnate by the holy Ghost of the Virgine Marie, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffered, and was buried, and the third day he rose againe according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father. And he shall come againe with glory to iudge both the quicke and the dead: whose kingdome shall haue none ende. And I beleeue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father & the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one baptisme for the remission of sinnes. And I looke for the resurrection of the

The Communion.

the dead, and the life of the world to come, Amen.

After the Creede, if there be no sermon, shal follow one of the Homilies already set forth, or hereafter to be set forth by common authoritie.

After such Sermon, Homilie, or exhortation, the Curate shall declare vnto the people, whether there be any holy dayes, or fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following, as he thinketh most conuenient by his discretion.

Matth. 5. **L**et your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Matth. 6. **L**ay not vp for your selues treasure vpon the earth, where the rust and moth doeth corrupt, and where theeves breake through and steale: but lay vp for your selues treasure in heauen, where neither rust nor moth doeth corrupt, and where theeves doe not breake through and steale.

Matth. 7. **W**hatsoeuer ye would that men should doe vnto you, euen so doe vnto them, for this is the law and the prophets.

Matth. 7. **N**ot euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the will of my Father which is in heauen.

Luke 19. **F**ache shode forth, and saide vnto the Lorde, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure folde.

1. Cor. 9. **N**o goeth a warfare at any time of his owne cost: who planteth a vineyard, and eateth not of the fruite thereof? Or who feedeth a flocke, and eateth not

The Communion.

not of the milke of the papper.

If wee haue sown vnto you spiritual things, is it a great matter if wee shall reape your worldly things? 1. Cor. 9.

Doe ye not knowe, that they which minister about holy things, live of the sacrifice: and they which waite at the altar, are partakers with the altar? Euen so hath the Lorde also ordeined, that they which preach the Gospel, shoulde live of the Gospel. 1. Cor. 9.

He which soweth little, shall reape little: and hee that soweth plenteously, shall reape plenteously. Let euery man do according as he is disposed in his heart, not grudging, or of necessitie, for God loneth a chearefull giuer. 2. Cor. 9.

Let him that is taught in the word, minister vnto him that teacheth, in all good things. Be not deceiued, God is not mocked: For whatsoever a man soweth, that shall he reape. Galat. 6.

While we haue time, let vs doe good vnto all men, and specially vnto them which are of the household of faith. Galat. 6.

Godlines is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carie any thing out. 1. Tim. 6.

Charge them which are rich in this worlde, that they be ready to giue, and glad to distribute, laying vp in store for themselves a good foundation against the time to come, that they may attaine eternall life. 1. Tim. 6.

God is not vnrighteous, that he will forget your workes and labour that proceedeth of loue, which loue yee haue shewed for his names sake, which haue ministered vnto the Saints, and yet doe minister. Hebr. 6.

To

The Communion.

- Hebr. 13. To doe good, and to distribute forget not, for with
 1. Iohn 3. such satisfactions God is pleased.
 1. Iohn 3. who so hath this worldes good, and seeth his bro-
 ther haue neede, and shutteth by his compassion from
 him, how dwelleth the loue of God in him?
 Tob. 4. Give almes of thy goods, and turne neuer thy face
 from any poore man, and then the face of the Lorde
 shall not be turned away from thee.
 Tob. 4. Be mercifull after thy power. If thou hast much,
 giue plenteously. If thou hast litle, doe thy diligence
 gladly to giue of that litle: for so gatherest thou thy
 selfe a good reward in the day of necessitie.
 Pro. 19. He that hath pitie vpon the poore, lendeth vnto the
 Lorde: and looke what he layeth out, it shall be payde
 him againe.
 Psal. 41. Blessed be the man that prouideth for the sicke and
 needie: the Lorde will deliuer him in the time of
 trouble.

Then shall the Churchwardens, or some other by them
 appointed, gather the deuotion of the people, and put the
 same into the poore mans boxe, and vpon the offering
 dayes appointed, euery man and woman shall pay to the
 Curate the due and accustomed offerings. After which
 done, the Priest shall say:

Let vs pray for the whole state of Christes Church
 militant here in earth.

A Almighty and euerliuing God, which by thy
 holy Apostle hast taught vs to make prayers and
 supplications, and to giue thanks for all men: wee
 humbly beseech thee most mercifully (to accept our
 almes, and) to receiue these our prayers, which wee
 offer vnto thy diuine Maiestie, beseeching thee to
 inspire

If there be no
 almes giuen
 into the poore,
 then shall the
 words (of ac-
 cepting our
 almes) be left
 out vnfaid.

The Communion

inspire continually the vniuersall Church with the
spirite of trueth, vnitie and concord: and graunt
that all they that doe confesse thy holy name, may a-
gree in the trueth of thy holy word, and liue in vnitie
and godly loue. wee beseech thee also to saue and de-
fende all Christian Kings, Princes and Gouer-
nours, and especially thy seruant Elizabeth our
Queene, that vnder her we may be godly and quiet-
ly gouerned: and graunt vnto her whole counsaile,
and to all that be put in authoritie vnder her, that
they may truly and iudicemently minister iustice,
to the punishment of wickednesse and vice, and to the
maintenance of Gods true religion and vertue.
Giue grace (O heavenly father) to all Bishops, Pa-
stours, and Curates, that they may both by their life
and doctrine set forth thy true and liuely word, and
rightly and duly administer thy holy Sacraments,
and to all thy people giue thy heavenly grace, and
specially to this congregation here present, that with
meeke heart and due reuerence they may heare and
receiue thy holy word, truly seruing thee in holie-
nesse, and righteousness all the dayes of their life.
And wee most humbly beseech thee of thy goodnesse,
O Lorde, to comfort and succour all them which in
this transitorie life be in trouble, sorrow, neede, sick-
nesse, or any other aduersitie. Graunt this, O father,
for Iesus Christes sake our onely mediator and ad-
uocate. Amen.

Then shall followe this exhortation at certaine times,
when the Curate shall see the people negligent to come to
the holy Communion.

Can. I haue sinned against heauen and thee O Lord my God
and before thee I am vile. **me**
Give me grace O Lord my God
603

The Communion.



All ye come together at this time (dearely beloved brethren) to feede at the Lordes Supper, vnto y^e which in Gods behalfe I bid you all that be here present, and beseech you for y^e Lord Iesus Christes sake, that yee will not refuse to come thereto, being so lovingly called and bidden of God himselfe. Ye knowe how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of provision, so that there lacketh nothing but the ghestes to sit downe, and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moued? who woulde not thinke a great iniurie and wrong done vnto him? wherefore most dearely beloved in Christ, take ye good heed, lest ye, withdrawing your selues from this holy supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: But such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraide to come: wherefore then doe you not repent and amend? when God calleth you, be you not ashamed to say ye will not come? when you should returne to God, will you excuse your selfe, and say that you be not readie? Consider earnestly with your selues, howe litle such fained excuses shall auaille before God. They that refused the feast in the Gospel, because they had bought a farme, or would trie their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the name of God,

God,

The Communion.

God, I call you in Christes behalfe, I exhort you, as you loue your owne saluation, that ye will be partakers of this holy Communion. And as the Sonne of God did boughsate to yeeld by his soule by death vpon the Crosse for your health: Euen so it is your duetie to receiue the Communion together in remembrance of his death, as he himselfe commaunded. Nowe, if ye will in no wise thus doe, consider with your selues, howe great iniurie you doe vnto God, and howe soze punishment hangeth ouer your heads for the same. And whereas you offend God so soze in refusing this holy banquet, I admonish, exhort, and beseech you, that vnto this unkindnesse ye will not adde any more: which thing ye shall doe, if ye stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this be counted else, then a further contempt and unkindnesse vnto God? Cruely, it is a great unthankfulnessse to say nay, when yee be called: but the fault is much greater, when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you what can this be else, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye, and eate, Take and drinke ye all of this, Doe this in remembrance of me. With what face then, or with what countenance shall ye heare those wordes? What will this be else, but a neglecting, a despising and mocking of the Testament of Christ? wherfore rather then ye should so doe, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues from whom ye depart. Ye depart from the Lords table, ye depart from your brethren, & from the banquet of most heauenly foode.

The Communion.

These things if ye earnestly consider, ye shall by Gods grace returne to a better minde, for the obtaining whereof we shall make our humble petitions, while we shall receiue the holy Communion.

And sometime shall this be saide also, at the discretion of the Curate.

Dearely beloved, forasmuch as our due-
tie is to render to Almighty God our
heauenly Father most heartie thanks,
for that he hath giuen his Sonne our
Saviour Jesus Christ, not onely to die
for vs, but also to be our spirituall foode and suste-
nance, as it is declared vnto vs as well by Gods
worde, as by the holy Sacraments of his blessed
body and blood, the which being so comfortable a
thing to them which receiue it worthily, and so dan-
gerous to them that will presume to receiue it vn-
worthily: my duetie is to exhort you to consider the
dignitie of the holy mysterie, and the great perill of
the unworthie receiuing thereof, and so to search
and examine your owne consciences, as you should
come holy and cleane to a most godly and heauenly
feast, so that in no wise ye come but in the marriage
garment required of God in holy Scripture, and
so come and be receiued, as worthy partakers of
such a heauenly table. The way and meanes there-
to, is: first to examine your liues and conuersation
by the rule of Gods commaundements, and where-
in soeuer ye shall perceiue your selues to haue offen-
ded, either by will, worde, or deede, there bewayle
your owne sinnefull liues, and confesse your selues to
Almighty God, with full purpose of amendment
of

The Communion.

of life. And if you shall perceiue your offences to be such, as be not onely against God, but also against your neighbours: then ye shall reconcile your selues vnto them, ready to make restitution & satisfaction, according to the vttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that haue offended you, as you would haue forgiveness of your offences at Gods hand: For otherwise the receiuing of the holy Communion doeth nothing else but encrease your damnation. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercie, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesaide cannot quiet his owne conscience, but requireth further comfort or counsel, then let him come to me, or some other discrete and learned Minister of Gods word, and open his griefe, that he may receiue such ghostly counsaile, aduise, and comfort, as his conscience may be relieved, and that by the ministerie of Gods word he may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

Then shall the Priest say this exhortation.



Carely beloued in the Lorde, ye that minde to come to the holy Communion of the body and blood of our Saviour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try & examine themselves, before they presume to eate of that bread, and drinke of that cup. For as the benefite is great, if with
P. ii. a true

The Communion.

a true penitent heart and liuely faith we receiue that holy Sacrament, (for then we spiritually eate & flesh of Christ, & drinke his blood, then we dwell in Christ, and Christ in vs, we be one with Christ, and Christ with vs :) So is the danger great, if wee receiue the same vnworthily. For then we be guiltie of the body and blood of Christ our Saviour: we eate and drinke our owne damnation, not considering the Lords body: we kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, & sundry kindes of death. Therfore if any of you be a blasphemmer of God, an hinderer or slanderer of his word, an adulterer, or be in malice or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy table, least after the taking of that holy Sacrament, the deuill enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Judge therefore your selues brethren, that ye be not iudged of the Lord. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Saviour. Amend your liues, and be in perfect charitie with all men, so shall ye be meete partakers of those holy mysteries. And aboue all things, ye must giue most humble & hearty thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himselfe euen vnto the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and shadowe of death, that he might make vs the children of God, and exalt vs to everlasting life. And to the end that we should alway remember the exceeding great loue of our master and onely Saviour Jesus Christ, thus dying for vs, and the innumerable benefites which

The Communion.

which by his precious bloodshedding he hath obtained to vs: he hath instituted and ordeined holy mysteries, as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore, with the Father, & the holy Ghost, let vs giue (as wee are most bounden) continuall thanks, submitting our selues wholly to his holy will and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life, Amen.

Then shall the Priest say to them that come to receiue the holy Communion.

YOU that doe truely & earnestly repent you of your sinnes, and be in loue & charitie with your neighbours, and intende to leade a new life, following the commandements of God, and walking from hencefoorth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

Then shall this generall confession be made in the name of all those that are minded to receiue the holy Communion, either by one of them, or els by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

Almighty God, Father of our Lord Jesus Christ, maker of all things, iudge of all men, we know ledge and bewaile our manifolde sinnes and wickednesse, which we from time to time most grievously
P. iiii. have

The Communion.

haue committed, by thought, words, and dede, a-
gainst thy diuine Maieſtie, prouoking moſt iuſtly thy
wraath & indignation againſt vs. We doe earneſtly re-
pent, and be heartily ſorry for theſe our miſdoings,
the remembrance of them is grievous vnto vs, the
burthen of them is intolerable: Haue mercie vpon
vs, haue mercie vpon vs, moſt mercifull Father, for
thy Sonne our Lord Jeſus Chriſtes ſake, forgive vs
all that is paſt, and graunt that we may euer hereaf-
ter ſerue and pleaſe thee in newneſſe of life, to the ho-
nour and glory of thy name, through Jeſus Chriſt
our Lord, Amen.

Then ſhall the Prieſt or the Biſhop being preſent, ſtand
vp, and turning himſelfe to the people, ſay thus.

A Almighty God our heavenly Father, who of his
great mercie hath promiſed forgivenesse of finnes
to all them which with heartie repentance and true
faith turne vnto him: Haue mercie vpon you, pardon
and deliuer you from all your finnes, confirme and
ſtrengthen you in al goodneſſe, and bring you to euer-
laſting life, through Jeſus Chriſt our Lord, Amen.

Then ſhall the Prieſt ſay.

Hear what comfortable wordes our Saviour
Chriſt ſaith to all that truly turne to him. Come vn-
to me all that trauell and be heauie laden, and I will
reſreſh you. So God loued the worlde, that he gaue
his onely begotten Sonne, to the end that all that be-
leeue in him, ſhould not periſh, but haue life euerla-
ſting.

Hear alſo what Saint Paul ſaith.

This is a true ſaying, and worthy of all men to be
receiued,

The Communion.

received, that Jesus Christ came into the worlde to save sinners.

¶ Heare also what Saine John saith.

If any man sinne, we haue an advocate with the father, Jesus Christ the righteous, and he is the propitiation for our finnes.

After which the Priest shall proceede, saying,
Lift vp your hearts.

Answer.

we lift them vp vnto the Lord.

Priest.

Let vs giue thanks vnto our Lord God.

Answer.

It is meete and right so to doe.

Priest.

It is very meete, right, and our bounden duetie, that we should at all times, & in all places, giue thanks vnto thee O Lord holy father Almightye euerclasting God.

Here shall followe the proper Preface, according to the time, if there be any specially appointed, or els immediatly shall followe, **Therefore with Angels, and Archangels, &c.**

Proper Prefaces.

Vpon Christmas day, and seuen dayes after.

BEcause thou diddest giue Jesus Christ thine onely sonne to be borne as this day for vs, who by the operation of a holy Ghost was made very man, of the substance of the virgine Mary his mother, and that without spot of sinne, to make vs cleane from all sinne. **Therefore with Angels, and Archangels, &c.**

P. iiii.

Vpon

Proper Prefaces.

Vpon Easter day, and seven
dayes after.

But chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Jesus Christ our Lord: for he is the very Paschall Lamb which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe hath restored to vs everlasting life. Therefore, with Angels, &c.

Vpon the Ascension day, and seven
dayes after.

Through thy most dearly beloved Sonne Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glory. Therefore with Angels, &c.

Vpon Whitunday, and sixe
dayes after.

Through Jesus Christ our Lorde, according to whose most true promise the holy Ghost came downe this day from Heauen, with a sudden great sound, as it had beene a mightie winde, in the likeness of fierie tongues, lighting vpon the Apostles, to teache them, and to leade them to all trueth, giuing them both the gift of diuers languages, & also boldnes with feruent zeale, constantly to preach the Gospel vnto all nations, whereby we are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jesus Christ, Therefore with Angels, &c.

Vpon

The Communion.

Vpon the feast of Trinitie onely.

It is very meete, right, & our bounden duetie, that we should at all times and in all places give thanks to thee, O Lord, Almighty and everlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleue of the glory of ffather, the same we beleue of the Sonne, and of the holy Ghost, without any difference, or inequality. Therefore, &c.

After which Prefaces shall followe

immediatly.

Therefore with Angels and Archangels, and with all the companie of Heauen, we laude and magnifie thy glorious Name, evermore praying thee, and saying, Holy, holy, holy, Lord God of Hostes. Heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

Then shall the Priest kneeling downe at Gods board, say in the name of all them that shal receiue the Communion, this prayer following.

We doe not presume to come to this thy Table, O mercifull Lord, trusting in our owne righteousness, but in thy manifold and great mercies. Wee be not worthy so much as to gather vp the crummes vnder thy Table. But thou art the same Lord, whose propertie is alwayes to haue mercie: graunt vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that we may evermore dwell in him, and he in vs. Amen.

Then the Priest standing vp shall say

as followeth.

Almightie

The Communion.

A Almighty God our heavenly Father, which of thy tender mercie diddest giue thine only Sonne Iesus Christ to suffer death vpon the Crosse for our redemption, who made there by his owne oblation of himselfe once offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, and did institute, and in his holy Gospel commaund vs to continue a perpetuall memorie of that his precious death, vntill his coming againe: Heare vs, O mercifull Father, we beseech thee, and graunt that we receiuing these thy creatures of bread and wine, according to thy Sonne our Sauour Iesus Christs holy institution, in remembrance of his death & passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed, tooke bread, & when he had giuen thanks, he brake it, and gaue it to his Disciples, saying, Take, eate, this is my body, which is giuen for you, doe this in remembrance of me. Likewise after Supper he tooke the cup, and when he had giuen thanks, he gaue it to them, saying, Drinke ye all of this, for this is my blood of the newe Testament, which is shed for you and for many for remission of sinnes: doe this as oft as ye shall drinke it, in remembrance of me.

Then shall the Minister first receiue the Communion in both kindes himselfe, and next deliuer it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after, to the people in their hands, kneeling. And when he deliuereth the bread, he shall say.

The body of our Lorde Iesus Christ, which was giuen for thee, preserve thy body and soule into everlasting life: and take and eate this, in remembrance
that

The Communion.

that Christ died for thee, and feede on him in thine heart by faith, with thanksgiving.

And the Minister that deliuereth the cup, shall say.

The blood of our Lorde Jesus Christ which was shed for thee, preserve thy body and soule into everlasting life: & drinke this in remembrance that Christs blood was shed for thee, and be thankfull.

Then shall the Priest say the Lords prayer the people repeating after him euery petition. After shall be saide as followeth.

O Lord and heauenly Father, we thy humble seruants entirely desire thy fatherly goodnesse, mercifully to accept this our sacrifice of praise & thanksgiving, most humbly beseeching thee to graunt, that by the merites and death of thy Sonne Jesus Christ, and through faith in his blood, we and all thy whole Church may obtaine remission of our finnes, and all other benefites of his passion. And here we offer and present vnto thee, O Lord, our selues, our soules and bodies, to be a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although wee be vnworthy, thorowe our manifold finnes, to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duetie and seruice, not weighing our merites, but pardoning our offences, through Jesus Christ our Lorde, by whom, and with whom, in the unitie of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, world without ende, Amen.

Or

The Communion.

Or thus.

A Almighty and everlasting God, we most heartely thanke thee, for that thou doest vouchsafe to feede vs which haue duely receiued these holy mysteries, with the spiritual foode of the most precious body and blood of thy Sonne our Sautour Iesus Christ, and doest assure vs thereby of thy fauour and goodnesse toward vs, and that we be very members incorporate in thy mysticall body, which is the blessed companie of all faithfull people, and be also heires through hope, of thy euerlasting kingdome, by the merittes of the most precious death & passion of thy deare Sone: we now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, & doe all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without ende. Amen.

Then shall be said or sung.

Glory be to God on high, and in earth peace, good will towardes men. We prayse thee, wee blesse thee, wee worship thee, we glorifie thee, we giue thanks to thee for thy great glory, O Lorde God, heauenly King, God the Father Almighty, O Lord, the onely begotten Sonne Iesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the worlde, haue mercie vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercie vpon vs. For thou onely art holy, thou onely art
the

The Communion.

the Lord, thou only O Christ, with the holy Ghost art most high in the glory of God the Father. Amen.

Then the Priest or the Bishop if he be present, shall let them depart with this blessing.

THe peace of God, which passeth all understanding, keepe your hearts and mindes in the knowledge and loue of God, and of his Sonne Jesus Christ our Lord, and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be among you, and remaine with you alwayes, Amen.

Collects to be saide after the Offertorie, when there is no Communion, euery such day one. And the same may be saide also as often as occasion shall serue, after the Collects either of Mornynge and Euenynge prayer, Communion, or Letanie, by the discretion of the Minister.

Assist vs mercifully, O Lord, in these our supplications and prayers, & dispose the way of thy seruants toward the attainement of euerlasting saluation, that among all the changes and chances of this mortall life they may be euer defended by thy most gracious and ready helpe, through Christ our Lord, Amen.

O Almighty Lord and euerliuing God, vouchsafe we beseech thee, to direct, sanctifie, and gouerne both our hearts & bodies in the wayes of thy lawes, and in þe works of thy commandements, that through thy most mightie protection, both here and euer, wee may be preserved in body & soule, through our Lord and Sauour Jesus Christ, Amen.

Graunt wee beseech thee, Almighty God, that the wordes which wee haue heard this day with our outward eares, may through thy grace
be

The Communion.

be so grafted inwardly in our hearts, that they may bring forth in vs the fruite of good liuing, to the honour and praise of thy name, through Iesus Christ our Lord, Amen.

PReuent vs, O Lorde, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued and ended in thee, wee may glorifie thy holy Name, and finally by thy mercie obtaine everlasting life, through Iesus Christ our Lord, Amen.

A Almighty God, the fountaine of all wisdom, which knowest our necessities before we aske, and our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthines we dare not, and for our blindness we cannot aske, vouchsafe to giue vs, for the worthines of thy Sonne Iesus Christ our Lord, Amen.

A Almighty God which hast promised to heare the petitions of them that aske in thy sonnes name, we beseech thee mercifully to encline thine eares to vs that haue made nowe our prayers and supplications vnto thee, & graunt that those things which we haue faithfully asked according to thy will, may effectually be obtained, to the reliefe of our necessitie, and to the setting forth of thy glory, through Iesus Christ our Lord, Amen.

Vpon the holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, vntill the ende of the Homilie, concluding with the generall prayer (for the whole state of Christes Church militant here in earth) and one or mo of these Collects afore rehearsed, as occasion shall serue.

And there shall be no celebration of the Lords Supper,
except

The Communion.

except there be a good number to communicate with the Priest, according to his discretion.

And if there be not aboute twentie persons in the Parish of discretion to receiue the Communion, yet there shall be no Communion, except foure or three at the least communicate with the Priest.

And in Cathedrall and Collegiat Churches, where be many Priests and Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition, which any person hath or might haue in the bread and wine, it shall suffice that the bread be such as is vsuall to be eaten at the Table with other meates, but the best and purest wheate bread that conuenienrly may be gotten. And if any of the bread and wine remaine, the Curate shall haue it to his owne vse.

The bread and wine for the Communion shall be provided by the Curate and the Churchwardens, at the charges of the Parish, and the Parish shall be discharged of such sums of money or other dueties, which hitherto they haue paide for the same by order of their houses euery Sunday.

And note that euery Parishioner shall communicate at the least three times in the yeere, of which Easter to be one, and shall also receiue the Sacraments and other Rites, according to the order in this Booke appointed. And yeerely at Easter, euery Parishioner shall reckon with his Parson, Vicar, or Curate, or his or their Deputie or Deputies, and pay to them or him al Ecclesiasticall dueties, accustomedly due, then and at that time to be paide,

✻ The ministration of

Baptisme to be used in the Church.



IT appeareth by ancient Writers, that the Sacrament of Baptisme in the old time was not commonly ministred but at two times in the yere : at Easter and Whitsuntide. At which times it was openly ministred in the presence of all the Congregation. Which custome nowe being growen out of vse, although it cannot for many cōsiderations be well restored againe, it is thought good to follow the same, as neere as conueniently may be. Wherefore the people are to be admonished, that it is most conuenient that Baptisme should not be ministred but vpon Sundayes and other holy dayes, when the most number of people may come together, as well for that the Congregation there present may testifie the receiuing of them that be newly baptized into the number of Christes Church, as also because in the Baptisme of infants, euery man present may be put in the remembrance of his owne profession made to God in his Baptisme. For which cause also it is expedient that Baptisme be ministred in the English tongue. Neuerthelesse, if necessitie so require, children may at all times be baptized at home.

Bublique Baptisme.

When there are children to be Baptized vpon the Sunday or holy day, the parents shall giue knowledge ouer night, or in the morning afore the beginning of Morning prayer to the Curate. And then the Godfathers, Godmothers,

Publique Baptisme.

thers, and people, with the children, must be ready at the Font, either immediatly after the last Lesson at Morning prayer, or els immediatly after the last Lesson at Euenyng prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall aske whether the children be baptized or no. If they answered No: then shall the Priest say thus.

Dearely beloved, forasmuch as all men be conceived and borne in sinne, & that our Sauour Christ sayeth, None can enter into the kingdome of God, except he be regenerate and borne anew of water and of the holy Ghost: I beseech you to call vpon God the Father through our Lord Iesus Christ, that of his bounteous mercie he will graunt to these children that thing, which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, and be made liuely members of the same.

Then shall the Priest say.

Let vs pray.

A mightie and everlasting God, which of thy great mercy diddest saue Noe and his familie in the Arke from perishing by water, & also diddest safely leade the children of Israel thy people through the red sea, figuring thereby thy holy Baptisme: & by the baptisme of thy welbeloued Sonne Iesus Christ, didst sanctifie the flood Jordan and all other waters: to the mysticall washing away of sinne: We beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and wash

M. i.

wash

Publique Baptisme.

wash them with the holy Ghost, that they being deli-
uered from thy wrath, may be receiued into the Arke
of Christs Church, and being stedfast in faith, ioyfull
through hope, and rooted in charitie, may so passe the
waues of this troublesome worlde, that finally they
may come to the land of everlasting life, there to
reigne with thee world without ende, through Jesus
Christ our Lord, Amen.

A Almighty and immortall **G O D**, the ayde of all
that neede, the helpe of all that flee to thee for suc-
cour, the life of them that beleue, and the resurrecti-
on of the dead: We call vpon thee for these infants, that
they comming to thy holy Baptisme, may receiue re-
mission of their sinnes by spirituall regeneration. Re-
ceiue them, **O** Lorde, as thou hast promised by thy
welbeloued sonne, saying, Aske, and you shall haue,
seeke, and you shall finde, knocke, and it shalbe opened
vnto you. So giue now vnto vs that aske, let vs that
seeke, finde; open the gate vnto vs that knocke, that
these infants may enioy the everlasting benediction
of thy heauenly washing, and may come to the eter-
nall kingdome, which thou hast promised by Christ
our Lord, Amen.

Then shall the Priest say.

Heare the wordes of the Gospel written by S. Marke in the
tenth Chapter.



At a certaine time they brought chil-
dren to Christ that hee shoulde touche
them: and his Disciples rebuked those
that brought them. But when Jesus
sawe it, he was displeased, and said vn-
to them, Suffer little children to come vnto me, and
forbid them not, for to such belongeth the kingdome
of God. verely I say vnto you, whosoever doeth not
receiue

Publique Baptisme.

receiue the kingdome of God as a little childe, he shal not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

After the Gospel is read, the Minister shall make this brieue exhortation vpon the wordes of the Gospel.

Friendes, you heare in this Gospel the wordes of our Sauour Christ, that he commaunded the children to be brought vnto him: howe hee blamed those that would haue kept them from him: how he exhorted all men to follow their innocencie. You perceiue how by his outward gesture and deede he declared his good will toward them: for he embraced them in his armes, he laide his hands vpon them, & blessed them. Doubt not ye therefore, but earnestly beleue, that he will likewise fauourably receiue these present infants, that he will imbrace them with the armes of his mercie, that he will giue vnto them the blessing of eternall life, and make them partakers of his euerslasting kingdome. Wherefore we being thus perswaded of the good will of our heavenly father toward these infants, declared by his Sonne Iesus Christ, and nothing doubting but that hee fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let vs faithfully and devoutly giue thankes vnto him, and say.

A Almighty and euerslasting God, heavenly Father, we giue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirme this faith in vs evermore: giue thy
D. ii. holy

Publique Baptisme.

holy spirite to these infants , that they may be borne againe, and be made heires of euerlasting saluation, through our Lord Iesus Christ, who liueth and reig- neth with thee and the holy spirit, nowe and for euer. Amen.

Then the Priest shall speake vnto the Godfathers and God- mothers on this wise.

WE beloued friends, ye haue brought these chil- dren here to be baptized, ye haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, to release them of their sinnes, to giue them the king- dome of Heauen, and euerlasting life. Ye haue heard also that our Lord Iesus Christ hath promised in his Gospel, to graunt al these things that ye haue prayed for : Which promise he for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you, that be their sureties, that they will forsake the deuill and all his workes, and constantly beleue Gods holy worde, and obediently keepe his commandements.

Then shall the Priest demand of the Godfathers and God- mothers these questions following.

Dost thou forsake the deuill and all his workes, the vaine pompe and gloire of the worlde, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not followe nor be ledde by them?

Answer.

I forsake them all.

Minister.

Publique Baptisme.

Minister.

Doeſt thou beleue in God the Father Almighty, maker of Heauen and earth? And in Jeſus Chriſt his onely begotten Sonne our Lorde? And that he was conceived by the holy Ghoſt, borne of the Virgin Marie, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the third day, that he aſcended into Heauen, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come againe at the ende of the worlde, to iudge the quicke and the dead? And doeſt thou beleue in the holy Ghoſt, the holy Catholique Church, the Cōmunion of Saints, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleue.

Minister.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

Then ſhall the Prieſt ſay.



Mercifull God, graunt that the olde Adam in theſe children may be ſo buried, that the new man may be raiſed vp in them. Amen.

Graunt that all carnall affections may die in them, and that all things belonging to the ſpirit, may liue and growe in them. Amen.

Graunt that they may haue power and ſtrength to haue victorie, and to triumph againſt the deuill, the world, and the fleſh, Amen.

anſwer

R. iii.

Graunt

Publique Baptisme.

holy spirite to these infants , that they may be borne againe, and be made heires of euerlasting saluation, through our Lord Iesus Christ, who liueth and reigneth with thee and the holy spirit, nowe and for euer, Amen.

Then the Priest shall speake vnto the Godfathers and Godmothers on this wise.

WE beloved friends, ye haue brought these children here to be baptized, ye haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, to release them of their sinnes, to giue them the kingdom of Heauen, and euerlasting life. Ye haue heard also that our Lord Iesus Christ hath promised in his Gospel, to graunt al these things that ye haue prayed for : which promise he for his part will most surely keepe and performe. wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you, that be their sureties, that they will forsake the deuill and all his workes, and constantly beleue Gods holy worde, and obediently keepe his commandements.

Then shall the Priest demand of the Godfathers and Godmothers these questions following.

Dest thou forsake the deuill and all his workes, the vaine pompe and glorie of the worlde, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not followe nor be ledde by them?

Answer.

I forsake them all.

Minister.

Publique Baptisme.

Minister.

Doeſt thou beleue in God the Father Almighty, maker of Heauen and earth? And in Jeſus Chriſt his onely begotten Sonne our Lorde? And that he was conceived by the holy Ghoſt, borne of the Virgin Marie, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the third day, that he aſcended into Heauen, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come againe at the ende of the worlde, to iudge the quicke and the dead? And doeſt thou beleue in the holy Ghoſt, the holy Catholique Church, the Cōmunion of Saints, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleue.

Minister.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

Then ſhall the Prieſt ſay.



Mercifull God, graunt that the olde Adam in theſe children may be ſo buried, that the new man may be raiſed vp in them. Amen.

Graunt that all carnall affections may die in them, and that all things belonging to the ſpirit, may liue and growe in them. Amen.

Graunt that they may haue power and ſtrength to haue victorie, and to triumph againſt the deuill, the world, and the fleſh, Amen.

Definit.

Q. iii.

Graunt

Publique Baptisme.

Graunt that whosoever is here dedicated to thee by our office and ministerie, may also be indued with heauenly vertues, and euerlastingly rewarded, through thy mercie, O blessed Lord God, who doest liue and gouerne all things, worlde without ende, Amen.

A Lmighty euerliuing God, whose most dearely beloued Sonne Iesus Christ for the forgiveness of our sinnes, did shed out of his most precious side both water and blood, and gaue commaundement to his disciples, that they should goe teach all nations, and baptize them in the name of the Father, the Sonne, and of the holy Ghost: Regard, we beseech thee, the supplications of thy Congregation, and graunt that all thy seruants which shall be baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull and elect children, through Iesus Christ our Lord, Amen.

Then the Priest shall take the childe in his handes, and aske the name. And naming the childe, shall dip it in the water, so it be discretely and warily done, saying.

N I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And if the childe be weake, it shall suffice to powre water vpon it, saying the foresaid wordes.

N I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost, Amen.

Then the Priest shall make a crosse vpon the chilles forehead, saying.

Publique Baptisme.

WE receiue this childe into the Congregation of Christes flocke, & doe signe him with the signe of the Crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, & manfully to fight vnder his banner, against sinne, the world, and the deuill, and to continue Christes faithfull souldier and seruant vnto his liues ende. Amen.

Then shall the Priest say.

Seeing now dearely beloued brethren, that these children be regenerate and grafted into the body of Christes Congregation, let vs giue thanks vnto God for these benefites, and with one accorde make our prayers vnto Almighty God, that they may leade the rest of their life according to this beginning.

Then shall be saide.

Our Father which art in Heauen, &c.

Then shall the Priest say.



Veelde thee heartie thanks, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirite, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy Congregation. And humbly we beseech thee to graunt, that he being dead vnto sinne, and liuing vnto righteousness, and being buried with Christ in his death, may crucifie the olde man, and vtterly abolish the whole body of sinne, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection, so that finally, with the residue of thy holy Congregation, he may be inheritour of thine everlasting kingdome, through Christ our Lord. Amen.

Publique Baptisme.

At the last ende, the Priest calling the Godfathers and Godmothers together, shall say this exhortation folowing.

INASMUCH as these children haue promised by you to forsake the deuill and all his workes, to beleue in God, and to serue him: you must remember that it is your partes and dueties to see that these infants be taught, so soone as they shall be able to learne, what a solempne bowe, promise and profession they haue made by you. And that they may knowe these things the better, ye shall call vpon them to heare Sermons, and chiefly you shall prouide that they may learne the Creede, the Lords prayer, and the ten commandements in the English tongue, and all other things which a Christian man ought to know and beleue to his soules health, and that these children may be vertuously brought vnto leade a godly and a Christian life, remembering alwayes that Baptisme doeth represent vnto vs our profession, which is, to followe the example of our Saviour Christ, and to be made like vnto him, that as he dyed, and rose againe for vs, so should we which are baptized, dye from sinne, and rise againe vnto righteousness, continually mortifying all our euil and corrupt affections, and dayly proceeding in al vertue and godliness of liuing.

The Minister shall commaunde that the children be brought to the Bishop, to be confirmed of him, so soone as they can say in their vulgar tongue the Articles of the faith, the Lords prayer, and the tenne Commandements, and be further instructed in the Catechisme set forth for that purpose, according as it is there expressed.

*Of them that are baptized in private
houses in the time of necessitie.*



He Pastours and Curates shall often admonish the people, that they deferre not the Baptisme of Infants any longer then the Sunday or other Holy day next after the childe be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approoued.

And also they shal warne them, that without great cause and necessitie they baptize not children at home in their houses. And when great neede shall compell them so to doe, that then they minister it on this fashion.

First, let them that be present, call vpon God for his grace, and say the Lords prayer, if the time will suffer. And then one of them shall name the childe, and dip him in the water, or powre water vpon him, saying these wordes.

N I baptize thee in the Name of the Father, and of
the Sonne, and of the holy Ghost.

And let them not doubt, but that the childe so baptized, is lawfully and sufficiently baptized, and ought not to be baptized againe in the Church. But yet neuertheless if the childe which is after this sort baptized, doe afterward liue, it is expedient that hee bee brought into the Church, to the intent the Priest may examine and trie whether the childe be lawfully baptized or no. And if those that bring any childe to the Church, doe answer that he is already baptized, then shall the Priest examine them further.

Private Baptisme.

By whom the childe was baptized?

Who was present when the childe was baptized?

Whether they called vpon God for grace and succour in that necessitie?

With what thing or what matter they did baptize the childe?

With what wordes the childe was baptized?

Whether they thinke the childe to be lawfully and perfectly baptized?

And if the Minister shall prooue by the answeres of such as brought the childe, that all things were done as they ought to be: then shall not he Christen the childe againe, but shall receiue him as one of the flocke of the true Christian people, saying thus.

I certifie you, that in this case ye haue done well, and according vnto due order, concerning the baptizing of this childe, which being borne in originall sinne, and in the wrath of God, is now by the lauer of regeneration in baptisme, receiued into the number of the children of God, and heires of euerlasting life. For our Lord Iesus Christ doeth not denie his grace and mercie vnto such infants, but most louingly doth call them vnto him, as the holy Gospel doeth witnesse to our comfort on this wise.

A A certaine time they brought children vnto Christ that he should touch them, & his Disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verily I say vnto you, whosoever doeth not receiue the kingdome of God as a little child, he shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

After

Private Baptisme.

After the Gospel is read, the Minister shal make this exhortation vpon the wordes of the Gospel.

FRIENDES, you heare in this Gospel the wordes of our Sauour Christ, that he commanded the children to be brought vnto him, howe he blamed those that would haue kept them from him, how he exhorted all men to followe their innocencie. Ye perceiue howe by his outward gesture and deede, he declared his good will toward them. For he embraced them in his armes, he laide his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly beleue, that he hath likewise fauourably receiued this present Infant, that hee hath embraced him with the armes of his mercie, that he hath giuen vnto him the blessing of eternall life, and made him partaker of his euerlasting kingdome. Wherefore we being thus perswaded of the good will of our heauenly Father, declared by his Sonne Iesus Christ towards this Infant, let vs faithfully and deuoutly giue thanks vnto him, and say the prayer which the Lord himselte taught, and in declaration of our faith, let vs recite the articles contained in our Creede.

Here the Minister, with the Godfathers and Godmothers shall say.

Our Father which art in Heauen, &c.

Then shal the Priest demaund the name of the child, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this childe forsake the Deuill and all his workes, the vaine pompe and glorie

Private Baptisme.

glorie of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to followe and be led by them?

Answer.

I forsake them all.

Minister.

Doeſt thou in the name of this childe profeſſe this faith, to beleue in God the Father Almighty, maker of heauen and earth? And in Ieſus Chriſt his onely begotten Sonne our Lord? And that he was conceived by the holy Ghost, borne of the virgin Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the third day, that he aſcended into Heauen, and ſitteth at the right hand of God the Father Almighty, and from thence he ſhall come againe at the end of the world to iudge the quicke and the dead? And doe you in his name beleue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remiſſion of finnes, reſurrection, and euerlaſting life after death?

Answer.

All this I ſtedfaſtly beleue.

Let vs pray.

A Almighty and euerlaſting G O D, heauenly Father, we giue thee humble thanks, for that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore. Giue thy holy Spirit to this Infant, that hee being borne againe, and being made heire of euerlaſting Saluation through our Lorde Ieſus Chriſt, may continue thy ſeruant, and attaine thy promiſe, through the ſame our Lord Ieſus Chriſt thy Sonne,
who

Private Baptisme.

who liueth and reigneth with thee in the unitie of the same holy spirit euerlastingly, Amen.

Then shall the Minister make this exhortation to the God-fathers and Godmothers.

Foasmuch as this childe hath promised by you, to forsake the Deuill and all his workes, to beleue in God, and to serue him: you must remember that it is your part and duetie to see that this infant be taught, so soone as he shall be able to learne, what a sollemne vow, promise, and profession he hath made by you. And that he may knowe these things the better, ye shall call vpon him to heare Sermons, and chiefly ye shall prouide that he may learne the Creede, the Lords prayer, and the tenne commandements in the English tongue, and all other things which a Christian man ought to knowe and beleue to his soules health, and that this childe may be vertuously brought vp to leade a godly and a Christian life, remembering alway that Baptisme doeth represent vnto vs our profession, which is to follow the example of our Saviour Christ, and be made like vnto him, that as he died and rose againe for vs, so should we which are baptized, die from sinne, & rise againe vnto righteousness, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

And so forth, as in Publique Baptisme.

But if they which bring the Infantes to the Church, doe make an vncertaine answer to the Priestes questions, and say that they cannot tell what they thought, did, or said in that great feare and trouble of minde (as oftentimes it chanceth) then let the Priest baptize him in fourme aboue written concerning Publique Baptisme, sauing that at the dipping of the childe in the Font, he shall

Confirmation.

shall vse this forme of wordes.

If thou be not baptized already, *R.* I baptize thee
in the Name of the Father, and of the Sonne, and of
the holy Ghost.

Confirmation, wherein is contained a Catechisme for children.



O the ende that Confirmation may be ministred to the more edifying of such as shall receiue it, according to S. Pauls doctrine, who teacheth that all things shoulde be done in the Church to the edification of the same, it is thought good, that none hereafter shall be confirmed, but such as can say in their mother tongue the Articles of the Faith, the Lordes prayer, and the tenne Commandements, and can also answer to such questions of this short Catechisme, as the Bishop (or such as hee shall appoint) shall by his discretion appose them in. And this order is most conuenient to be obserued, for diuers considerations.

First, because that when children come to the yeeres of discretion, and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselves with their owne mouth, and with their owne consent, openly before the Church ratifie and confirme the same: and also promise that by the grace of God they will euermore indeuour themselves faithfully to obserue and keepe such things as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as Confirmation is ministred to them that be baptized, that by imposition of handes and prayer, they may receiue strength and defence against all temptations

The Catechisme.

temptations to sinne, and the assaultes of the worlde and the Deuill, it is most meete to be ministred when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaultes of the worlde and the Deuill, they beginne to be in danger to fall into sundrie kindes of sinne.

Thirdly, for that it is agreeable with the vsage of the Church in times past: whereby it was ordeined that confirmation should be ministred to them that were of perfect age, that they being instructed in Christes religion should openly professe their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shall come to children by deferring of their Confirmation, he shall knowe for trueth, that it is certaine by Gods worde, that children being baptized haue all things necessarie for their saluation, and be vndoubtedly saued.

A Catechisme, that is to say, an instruction to be learned of euery childe, before he be brought to be confirmed of the Bishop.

Question.

What is your name?

Answer.

A. or M.

Question.

Who gaue you this name?

Answer.

My Godfathers and Godmothers in my Baptisme, wherein I was made a member of Christ, the childe of God, and an inheritor of the kingdome of heauen.

Question.

What

The Catechisme.

What did your Godfathers and Godmothers then for you?

Answer.

They did promise and vow three things in my name. First, that I should forsake the Devil, and all his workes, and pompes, the vanities of the wicked world, and all the sinfull lustes of the flesh. Secondly, that I should beleue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and commandements, and walke in the same all the dayes of my life.

Question.

Doeſt thou not thinke that thou art bound to beleue, and to doe as they haue promised for thee?

Answer.

Yes verely: and by Gods helpe so I wil. And I heartily thanke our heauenly father, that he hath called me to this state of Salvation, through Iesus Christ our Saviour. And I pray God to giue me his grace, that I may continue in the same vnto my liues ende.

Question.

Rehearse the articles of thy beliefe.

Answer.

I Beleue in God the father Almighty, maker of Heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, borne of the virgine Marie, suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into Hell, the third day hee rose againe from the dead, he ascended into Heauen, and sitteth at the right hand of God the father Almighty: from thence hee shall come to iudge the quicke and the dead.

The Catechisme.

dead. I beleue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting, Amen.

Question.

What doest thou chiefly learne in these articles of thy beleefe?

Answer.

First, I learne to beleue in God the Father, who hath made me and all the world.

Secondly, in God the sonne, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You saide that your Godfathers and Godmothers did promise for you, that ye should keepe Gods Commandements.

Tell me howe many there be.

Answer.

Tenne.

Question.

Which be they?

Answer.

The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

i Thou shalt haue none other Gods but me.

ii Thou shalt not make to thy selfe any graven Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou shalt not bowe downe to them, nor worship them. For I the Lord thy God

R. i.

am

The Catechisme.

am a ielous God, and visite the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shewe mercie vnto thousands in them that loue me, and keepe my commandements.

iii Thou shalt not take the name of the Lorde thy God in vaine: for the Lord will not hold him guiltlesse that taketh his name in vaine.

iiii Remember that thou keepe holy the Sabbath day, Sixe dayes shalt thou labour, & doe all that thou hast to doe: but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt do no manner of worke, thou, and thy souerayn, and thy daughter, thy manservant, and thy maidservant, thy cattell, and the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day, and halowed it.

v Honour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God giueth thee.

vi Thou shalt doe no murther.

vii Thou shalt not commit adulterie.

viii Thou shalt not steale.

ix Thou shalt not beare false witnesse against thy neighbour.

x Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these commandements?

Answer.

The Catechisme.

Answer.

I learne two things : My duetie towards God,
and my duetie towards my neighbour.

Question.

What is thy duetie towards God?

Answer.

My duetie towards God is to beleue in him, to
feare him, and to loue him with all my heart, with all
my minde, with all my soule, & with all my strength.
To worship him, to giue him thanks, to put my
whole trust in him, to call vpon him, to honour his
holy Name and his word, and to serue him truely all
the dayes of my life.

Question.

What is thy duetie towards thy neighbour?

Answer.

My duetie towards my neighbour is to loue him
as my selfe, and to doe to all men, as I would they
should doe vnto me. To loue, honour, and succour
my father and mother. To honour and obey the
Queene and her Ministers. To submit my selfe to all
my gouernours, teachers, spirituall Pastours and
Masters. To order my selfe lowly and reuerently to
all my betters. To hurt no body by worde, or deede.
To be true and iust in all my dealing. To beare no
malice nor hatred in my heart. To keepe my handes
from picking and stealing, and my tongue from euill
speaking, lying, and slaundering. To keepe my body
in temperance, sobernes, and chastitie. Not to couet
nor desire other mens goods, but to learne and labour
truely to get mine owne living, and to doe my duetie
in that state of life, vnto the which it shall please God
to call me.

R. ii.

Question.

The Catechisme.

Question.

My good childe, knowe this, that thou art not able to doe these things of thy selfe, nor to walke in the Commandements of God, and to serue him, without his spectall grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore, if thou canst say the Lords prayer.

Answer.

Our Father which art in heauen, halowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgive vs our trespases, as we forgive them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill, Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heauenly Father, who is the giuer of al goodnesse, to send his grace vnto me, and to all people, that wee may worship him, serue him, and obey him as we ought to do. And I pray vnto God, that he will send vs all things that be needefull both for our soules and bodies, and that he wil be mercifull vnto vs, and forgive vs our sinnes, & that it wil please him to saue and defend vs in all dangers ghostly and bodily, and that he will keepe vs from all sinne and wickednesse, and from our ghostly enemye, and from euerlasting death. And this I trust he will doe of his mercie and goodnesse, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer, the tenne Commandements, and also can answer to such questions
of

Confirmation.

of this short Catechisme, as the Bishop, or such as he shall appoint, shall by his discretion oppose them in: then shall they be brought to the Bishop, by one that shall be his Godfather, or Godmother, that euery childe may haue a witnesse of his Confirmation. And the Bishop shall confirme them on this wise.

Confirmation.

Our helpe is in the name of the Lord.

Answer.

Which hath made heauen and earth.

Minister.

Blessed be the name of the Lord.

Answer.

Henceforth world without ende.

Minister.

Lord heare our prayers.

Answer.

And let our crye come vnto thee.

¶ Let vs pray.

A Almighty and euerting God, which hast bouchsafed to regenerate these thy seruants by water and the holy Ghost, & hast giuen vnto them forgiveness of all their sinnes: strengthen them, we beseech thee, O Lord, with the holy Ghost the comforter, and dayly increase in them thy manifold gistes of grace, the spirit of wisdom and vnderstanding, the spirit of counsell and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them, O Lorde, with the spirit of thy holy feare, Amen.

Then the Bishop shall lay his hand vpon euery childe severally, saying,

R. iii.

Defend

Confirmation.

Defend, O Lorde, this childe with thy heavenly grace, that he may continue thine for ever, and dayly increase in thy holy spirite more and more, untill he come vnto thy everlasting kingdome, Amen.

Then shall the Bishop say.

¶ Let vs pray.

A Almighty and euertlasting God, which makest vs both to will, and to doe those things that be good and acceptable vnto thy maiestie, we make our humble supplications vnto thee for these children, vpon whom, after the example of the holy Apostles, wee haue laide our hands, to certifie them by this signe of thy fauour and gracious goodnesse toward them: let thy fatherly hand, wee beseeche thee, ever be ouer them: let thy holy spirite ever be with them, and so leade them in the knowledge and obedience of thy worde, that in the ende they may obtaine the euertlasting life, through our Lord Iesus Christ, who with thee and the holy Ghost, liueth & reigneth one God, world without ende, Amen.

Then the Bishop shall blesse the children, saying thus.

The blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for ever, Amen.

The Curate of euery Parish, or some other at his appointment, shall diligently vpon Sundayes and Holy dayes, halfe an houre before Euen-song, openly in the Church, instruct and examine so many children of his Parish sent vnto him, as the time will serue, and as he shall thinke conuenient, in some part of this Catechisme.

And all the Fathers, Mothers, Masters, and Dames shall cause their children, seruants, and prentises, which haue
not

Confirmation.

not learned their Catechisme, to come to the Church at the time appointed, and obediently to heare, and be ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whensoever the Bishop shall giue knowledge for children to be brought afore him to any convenient place for their confirmation, then shall the Curate of euery Parish either bring or send in writing the names of all those children of his Parish, which can say the Articles of their faith, the Lords prayer, and the tenne Commandements, and also howe many of them can answere to the other questions contained in this Catechisme.

And there shall none be admitted to the holy Communion, vntill such time as he can say the Catechisme, and be confirmed.

The forme of solemnization of Matrimonie.

First the banes must be asked three severall Sundayes or Holy dayes in the time of seruice, the people being present, after the accustomed maner.

And if the persons that should be married, dwell in diuers Parishes, the banes must be asked in both Parishes: and the Curate of the one Parish shall not solemnize Matrimonie betwixt them, without a certificate of the banes being thrise asked, from the Curate of the other Parish.

At the day appointed for solemnization of Matrimonie, the persons to be married, shall come into the body of the Church, with their friendes and neighbours, and there the Priest shall thus say.

R. Iiii.

Dearely

Of Matrimonie.

Dearely beloued friendes, we are gathered together here in the sight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable estate, instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs the mysticall vniou that is betwixt Christ & his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand vnadvisedly, lightly, or wantonly to satiffie mens carnall lustes and appetites, like brute beastes that haue no vnderstanding, but reuerently, discretely, aduisedly, soberly, and in the feare of God, duely considering þe causes for which Matrimonie was ordeined. One was the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordeined for a remedie against sinne, and to auoide fornication, that such persons as haue not the gift of continencie, might marrie, and keepe themselves vnbefiled members of Christs body. Thirdly, for the mutuall societie, helpe, and comfort, that the one ought to haue of the other both in prosperitie and aduersitie, into the which holy estate these two persons present come nowe to be ioyned. Therefore if any man can shewe any iust cause, why they may not lawfully be ioyned together, let him nowe speake, or els hereafter for ever holde his peace.

And also speaking to the persons that shall be married, he shall say.

Of Matrimonie.

I Requite and charge you, as you will answer at the dreadfull day of iudgement, when the secretes of all hearts shall be disclosed, that if either of you doe know any impediment, why ye may not be lawfully ioyned together in Matrimonie, that yee confesse it. For be ye well assured, that so many as be coupled together other wayes then Gods worde doeth allowe, are not ioyned together by God, neither is their Matrimonie lawfull.

At which day of marriage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimonie by Gods law, or the lawes of this Realme, and will be bound, and sufficient suerties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married doe sustaine, to prooue his allegation: then the solemnization must be deferred vnto such a time, as the truth be tried. If no impediment be alledged, then shall the Curate say vnto the man.

N wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimonie? wilt thou loue her, comfort her, honour and keepe her in sicknesse and in health? And forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The man shall answer.

I will.

Then shall the Priest say vnto the woman.

N wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy estate of Matrimonie? wilt thou obey him, and serue him, loue, honour, and keepe him in sicknesse and in health, and forsaking all other, keepe thee

Of Matrimonie.

thee only vnto him so long as you both shall liue.

The woman shall answer.

I will.

Then shall the Minister say.

Who giueth this woman to be married vnto this man?

And the Minister receiuing the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and so either to giue their troth to other, the man first saying,

I N. take thee M. to my wedded wife, to haue and to holde from this day forward, for better, for worse, for richer, for poorer, in sicknesse and in health, to loue, and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

Then shall they loose their handes, and the woman taking againe the man by the right hand, shall say.

I M. take thee N. to my wedded husband, to haue and to holde from this day forward, for better, for worse, for richer, for poorer, in sicknesse & in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

Then shall they againe loose their handes, and the man shall giue vnto the woman a Ring, laying the same vpon the Booke, with the accustomed duetie to the Priest and Clerke. And the Priest taking the Ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Priest, shall say.

With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endowe. In the name of the Father, and of the Sonne, and

Of Matrimonie.

and of the holy Ghost.

Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.

¶ Let vs pray.

O Eternall God, creator and preseruer of all mankinde, giuer of all spirituall grace, the authour of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman whom wee blesse in thy name, that as Isahac and Rebecca liued faithfully together, so these persons may surely performe and keepe the bowe & couenant betwixt them made, whereof this Ring giuen and receiued is a token and pledge, and may euer remaine in perfect loue and peace together, and liue according to thy lawes, through Iesus Christ our Lord. Amen.

Then shall the Priest ioyne their right handes together, and say.

Those whom God hath ioyned together, let no man put asunder.

Then shall the Minister speake vnto the people.

Forasmuch as M. and M. haue consented together in holy wedlocke, and haue witnessed the same before God, and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing and receiuing of a Ring, and by ioyning of hands, I pronounce that they be man and wife together. In the name of the Father, of the Sonne, and of the holy Ghost, Amen.

And the Minister shall adde this blessing.

GOD the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keepe you, the Lorde mercifully with his fauour looke vpon you, and
so

Of Matrimonie.

so fill you with all spirituall benediction and grace,
that you may so liue together in this life, that in the
world to come you may haue life everlasting. Amen.

Then the Minister or Clerkes going to the Lordes Table,
shall say or sing this Psalm following.

Beati omnes. Psal. cxxviii.



Blessed are all they that feare the Lorde:
and walke in his wayes.

For thou shalt eat the labours of thy
hands: O well is thee, and happy shalt
thou be.

Thy wife shall be as the fruitfull vine: vpon the
walles of thine house.

Thy children like the Oliue branches: rounde a-
bout thy table.

Loe, thus shall the man be blessed: that feareth the
Lord.

The Lord from out of Sion shall so blesse thee: that
thou shalt see Hierusalem in prosperitie all thy life
long.

Yea, that thou shalt see thy childrens children: and
peace vpon Israel.

Glorie be to the Father, and to the Sonne: and to
the holy Ghost.

As it was in the beginning, is now, and euer shall
be: world without ende. Amen.

Or this Psalm.

Deus mi-
serereatur.
Psal. 67.



God be mercifull vnto vs, and blesse vs:
and shewe vs the light of his counte-
nance, and be mercifull vnto vs.

That thy way may be knownen vpon
the earth: thy saving health among all
nations.

Let

Of Matrimonie.

Let the people prayse thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our God shall giue vs his blessing.

God shall blesse vs: and all the endes of the world shall feare him.

Glozy be to the Father, &c.

As it was in the beginning, &c.

The Psalm ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say.

Lord haue mercie vpon vs.

Answer.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

Our Father which art in heauen, halowed be thy Name, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill, Amen.

Minister.

O Lord saue thy seruant, and thy handmaide.

Answer.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answer.

And euermore defend them.

Minister.

Of Matrimonie.

Minister.

Be thou vnto them a tower of strength.

Answer.

From the face of their enemye.

Minister.

O Lord heare our prayer,

Answer.

And let our crye come vnto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bleſſe theſe thy ſeruants, and ſowe the ſeede of eternall life in their mindes, that what ſoeuer in thy holy worde they ſhall profitably learne, they may in deede fulfill the ſame. Looke, O Lord, mercifully vpon them from heauen, and bleſſe them. And as thou diddeſt ſend thy bleſſing vpon Abraham and Sara to their great comfort: ſo vouchſafe to ſend thy bleſſing vpon theſe thy ſeruants, that they obeying thy wil, and alway being in ſafetie vnder thy protection, may abide in thy loue vnto their liues ende, through Jeſus Chriſt our Lord.

This prayer next folowing ſhall be omitted, where the woman is paſt childe birth.

O Mercifull Lord and heauenly Father, by whole gracious gift mankinde is encreaſed: wee beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may be both fruitfull in procreation of children, and alſo liue together ſo long in godly loue and honeſtie, that they may ſee their childrens children vnto the third and fourth generation, vnto thy praiſe and honour, through Jeſus Chriſt our Lord, Amen.

O God,

Of Matrimonie.

O God, which by thy mightie power hast made all things of nought, which also after other things set in order diddest appoint that out of man, created after thine owne image & similitude, woman should take her beginning, and knitting them together, diddest teach that it should neuer be lawfull to put asunder those, whom thou by Matrimonie haddest made one: O God, which hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is signified and represented the spirituall mariage and vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife according to thy worde, as Christ did loue his spouse the Church, who gaue himselfe for it, louing and cherishing it euen as his owne flesh, and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithful and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a follower of holy & godly matrons. O Lord, blesse them both, and graunt them to inherite thy euerlasting kingdome, through Jesus Christ our Lord, Amen.

Then shall the Priest say.

A Almighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in marriage: powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

Then shall begin the Communion. And after the Gospel shall be saide a Sermon, wherein ordinarily, so oft as there is any marriage, the office of a man and wife shall be declared,

Of Matrimonie.

declared, according to holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.



All ye which be married, or which intend to take the holy estate of Matrimonie upon you, heare what holy Scripture doeth say as touching the duetie of husbandes towards their wiues, and wiues towards their husbands.

Ephes. 5.

Saint Paul in his Epistle to the Ephesians the fifth Chapter, doeth giue this commaundement to all married men, Ye husbands, loue your wiues, euen as Christ loued the Church, and hath given himselfe for it, to sanctifie it, purging it in the fountaine of water, through the worde, that he might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bound to loue their owne wiues, as their owne bodie. He that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cheriseth it, euen as the Lord doeth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This mysterie is great: but I speake of Christ, and of the Congregation. Nevertheless, let euery one of you so loue his owne wife, euen as himselfe.

Colos. 3.

Like wise the same S. Paul writing to the Colosians, speaketh thus to all men that be married, Ye men loue your wiues, and be not bitter vnto them.

1. Pet. 3.

Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, sayeth vnto all men

Of Matrimonie.

men that are married, Ye husbands, dwell with your wiues according to knowledge, giuing honour vnto the wife as vnto the weaker vessel, and as heires together of the grace of life, so that your prayers bee not hindered.

Hitherto yee haue heard the duetie of the husband toward the wife. Nowe like wise ye wiues heare and learne your duties towardes your husbands, even as it is plainly set forth in holy Scripture.

S. Paul in the forenamed Epistle to the Ephesi- Ephes. 5.
ans teacheth you thus: Yee women submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, even as Christ is the head of the Church, and hee is also the saviour of the whole body.

Therefore as the Church or Congregation is subiect vnto Christ: So likewise let the wiues also bee in subiection to their owne husbands in all things. And againe he saith, Let the wife reuerence her husband. And in his Epistle to the Colossians Saint Paul Colos. 3.
giueth you this short lesson, Yee wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord.

S. Peter also doth instruct you very godly, thus 1. Pet. 3.
saying, Let wiues be subiect to their owne husbands, so that if any obey not the word, they may bee wonne without the word by the conuersation of the wiues, while they beholde your chaste conuersation coupled with feare. Whose apparell let it not bee outward, with brayded haire, and trimming about with golde, either in putting on of gorgeous apparell: but let the hidde man which is in the heart, bee without all corruption, so that the spirite bee milde and quiet, which is a precious thing in the sight of
S. i. God.

The visitation of the sicke.

God. For after this maner in the old time did the holy women, which trusted in God, apparel themselves, being subiect to their owne husbands: as Sara obeyed Abraham, calling him Lord, whose daughters yee are made doing well, and not being dismayde with any feare.

The new married persons the same day of their marriage must receiue the holy Communion.

The order of the visitation of the sicke.

The Priest entring into the sicke persons house, shal say,
¶ Peace be in this house, and to all that dwel in it.

When he commeth into the sicke mans presence, he shall say, kneeling downe.



Remember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lorde, spare thy people whom thou hast redeemed with thy most precious blood, & be not angry wth vs for ever.
Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

¶ Our father which art in heauen, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euil, Amen.

Minister.

¶ Lord saue thy seruant.

Answer.

which putteth his trust in thee.

Minister.

The visitation of the sicke.

Minister.
Send him helpe from thy holy place.

Answer.
And evermore mightily defend him.

Minister.
Let the enemye haue none aduantage of him.

Answer.
Nor the wicked approach to hurt him.

Minister.
Be vnto him, O Lord, a strong tower.

Answer.
From the face of his enemye.

Minister.
O Lord heare our prayers.

Answer.
And let our cry come vnto thee.

Minister.
O Lord looke downe from heauen, beholde, visite
and relieue this thy seruant. Looke vpon him
with the eyes of thy mercy, giue him comfort and sure
confidence in thee, defend him from the danger of the
enemye, and keepe him in perpetual peace and safetie,
through Iesus Christ our Lord, Amen.

HEare vs Almighty and most mercifull God and
Sauour, extend thy accustomed goodnes to this
thy seruant, which is grieved with sicknesse: visite
him, O Lorde, as thou diddest visite Peters wines
mother, and the captaines seruant. So visite and re-
store to this sicke person his former health (if it be thy
will) or else giue him grace so to take thy visitation,
that after this painefull life ended, he may dwell with
thee in life everlasting. Amen.

The visitation of the sicke.

Then shall the Minister exhort the sicke person after this forme, or other like.

Dearely beloued, knowe this, that Almighty God is the Lorde of life and death, and ouer all things to them pertainig, as youth, strength, health, age, weakenesse and sicknesse. Wherefore, whatsoeuer your sicknesse is, know you certainly, that it is Gods visitation. And for what cause soeuer this sicknesse is sent vnto you, whether it bee to trie your patience for the example of other, and that your faith may bee found in the day of the Lorde laudable, glorious, and honourable, to the increase of glorie and endlesse felicitie, or else bee sent vnto you to correct and amende in you whatsoeuer doeth offende the eyes of our heavenly Father: know you certainly, that if you truely repent you of your sinnes, and beare your sicknes patiently, trusting in Gods mercie, for his deare Sonne Iesus Christes sake, and render vnto him humble thanks for his fatherly visitation, submitting your selfe wholly to his will, it shall turne to your profite, and helpe you forward in the right way that leadeth vnto euerlasting life.

If the person visited be very sicke, then the Curate may ende his exhortation in this place.

Take therefore in good worth the chastisement of the Lord. For whom the Lord loueth, he chastiseth: yea, as S. Paul saith, he scourgeth every sonne which he receiueth. If ye endure chastisement, he offreth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are ye bastards, & not children. Therefore seeing that

The visitation of the sicke.

that when our carnall fathers doe correct vs, wee reuerently obey them: shall wee not now much rather be obedient to our spirituall father, and so liue? And they for a fewe dayes doe chastice vs after their owne pleasure: but hee doeth chastice vs for our profite, to the intent he may make vs partakers of his holinesse. These wordes, good brother, are Gods wordes, and written in holy Scripture for our comfort, & instruction, that we should patiently and with thankesgiuing beare our heauenly fathers correction, whensoever by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, and sickenneses. For hee himselfe went not by to ioy, but first hee suffered paine, he entered not into his glory, before he was crucified: So truely our way to eternall ioy is to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that we may rise againe from death, and dwell with him in euerlasting life. Nowe therefore, taking your sicknesse, which is thus profitable for you, patiently, I exhort you in the name of **G O D**, to remember the profession which you made vnto **G O D** in your baptisme. And for as much as after this life, there is a count to bee giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe and your state, both towarde God and man, so that accusing and condemning your selfe for your owne faultes, you may finde mercie at our heauenly Fathers hand for Christes sake, and not be accused and condemned in that fearefull iudgement: There-

The visitation of the sicke.

fore I shall shortly rehearse the articles of our faith, that you may knowe whether you doe beleue as a Christian man should, or not.

Here the Minister shall rehearse the articles of the faith, saying thus.

Doest thou beleue in God the Father Almighty, &c. As it is in Baptisme.

Then shall the Minister examine whether he be in charitie with all the worlde, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if he haue offended other, to aske them forgiuenesse: and where he hath done iniurie or wrong to any man, that he make amends to the vttermost of his power.

And if hee haue not afore disposed his goods, let him then make his will, and also declare his debtes, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnes of his executours. But men must be oft admonished that they set an order for their temporall goods and lands, when they be in health.

These wordes before rehearsed, may be saide, before the Minister begin his prayer, as he shall see cause.

The Minister may not forget, nor omit to moue the sicke person, and that most earnestly, to liberalitie towarde the poore.

Here shall the sicke person make a speciall confession, if hee feeles his conscience troubled with any waightie matter. After which confession, the Priest shall absolve him after this sort.

Our Lorde Jesus Christ, who hath left power to his Church to absolve all sinners which truly repent and beleue in him, of his great mercie forgiue thee thine offences: and by his authoritie committed vnto me, I absolve thee from all thy

The visitation of the sicke.

thy sinnes, in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And then the Priest shall say the Collect following.

¶ Let vs pray.

O Most mercifull G O D, which according to the multitude of thy mercies doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiveness. Renew in him, most louing Father, whatsoeuer hath bene decayed by the fraud and malice of the deuill, or by his owne carnall will and frailties, preserve and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, assuage his paine, as shall be seene to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merites of thy most dearly beloued Sonne Iesus Christ. Amen.

Then shall the Minister say this Psalme.

In thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousness, encline thine eare vnto me, and saue me.

In te, Domine, speraui.

Psal. 71.

Be thou my strong holde, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruell man.

The visitation of the sicke.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I beene holden by ever since I was borne: thou art hee that tooke mee out of my mothers wombe, my prayse shall be alway of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy prayse: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against mee, and they that lay waite for my soule, take their counsaile together, saying: God hath forsaken him, persecute him and take him, for there is none to deliuer him.

Goe not farre from me, O God: my God, hast thee to helpe me.

Let them be confounded & perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for me, I will patiently abide alway: and will prayse thee more and more.

My mouth shall dayly speake of thy righteousness and saluation: for I knowe no ende thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousness onely.

Thou, O God, hast taught me from my youth by vntill now: therefore will I tell of thy wonderous workes.

Forsake me not, O God, in mine olde age, when I am gray headed: vntill I haue shewed thy strength
vnto

The visitation of the sicke.

unto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulness, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the Harpe, O thou holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded, and brought vnto shame, that seeke to doe me euill.

Glozy be to the Father, &c.

As it was in the beginning, &c.

Adding this.

O Saviour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

Then shall the Minister say.

THE Almighty Lorde, which is a most strong Towre to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bowe and obey, be nowe and euermore thy defence, and make thee know and feelee, that there is none other name vnder heauen giuen to man, in whom

The Communion of the sicke.

whom , and through whom thou mayest receiue health and saluation , but onely that Name of the Lord Iesus Christ. Amen.

The Communion of the sicke.

IN Orasmuch as all mortall men be subiect to many sudden perils, diseases and sickenesses, and euer vncertaine what time they shall depart out of this life : therefore to the intent they may be alwayes in a readinesse to die, whensoever it shall please Almighty God to call them, the Curates shal diligently from time to time, but specially in the plague time exhort their parishioners , to the oft receiuing in the Church of the holy Communion of the body and blood of our Sauour Christ : which if they doe, they shall haue no cause in their sudden visitation to be vnquiet for lacke of the same. But if the sicke person be not able to come to the Church , and yet is desirous to receiue the Cōmunion in his house, then he must giue knowledge ouer night, or else earely in the morning to the Curate, signifying also how many be appointed to communicate with him : And hauing a conuenient place in the sicke mans house, where the Curate may reuerently minister , and a good number to receiue the Communion with the sicke person, with all things necessaric for the same, he shall there minister the holy Communion.

The Collect.

A Almighty euerliuing God , maker of mankinde, which doest correct those whom thou doest loue , and chastisest euery one whom thou doest receiue : we beseech thee to haue mercie vpon this thy seruaunt, visited with thine hand , and so graunt that he may take his sicknesse patiently , and recover his bodily health

The Communion of the sicke.

health, if it be thy gracious will, and whensoever his soule shall depart from his body, it may be without spot presented vnto thee, through Iesus Christ our Lord, Amen.

The Epistle.

My sonne, despise not the correction of the Lord, Heb. 12. neither faint when thou art rebuked of him. For whom the Lord loueth, him he correcteth: Yea, and he scourgeth euery sonne whom he receiueth.

The Gospel.

Verily, verily I say vnto you, he that heareth my word, and beleueth on him that sent me, hath Iohn 5. everlasting life, and shall not come vnto damnation, but he passeth from death vnto life.

At the time of the distribution of the holy Sacrament, the Priest shall first receiue the Communion himselfe, and after minister vnto them that bee appointed to Communicate with the sicke.

But if any man, either by reason of extremitie of sicknesse, or for want of warning in due time to the Curate, or for lacke of companie to receiue with him, or by any other iust impediment doe not receiue the Sacrament of Christs body and blood: then the Curate shall instruct him, that if he doe truely repent him of his sinnes, and stedfastly beleeue that Iesus Christ hath suffered death vpon the crosse for him, and shed his blood for his redemption, earnestly remembring the benefites he hath thereby, and giuing him heartie thanks therefore, he doeth eate and drinke the body and blood of our Sauour Christ profitably to his soules health, although he doe not receiue the Sacrament with his mouth.

When the sicke person is visited, and receiueth the holy
Communion

At the buriall of the dead.

Communion all at one time, then the Priest for more expedition, shall cut off the forme of the visitation, at the Psalme, **In thee O Lorde haue I put my trust,** and goe straight to the Communion.

In the time of plague, sweat, or such other like contagious times of sicknesses, or diseases, when none of the parish or neighbours can be gotten to communicate with the sicke in their houses, for feare of the infection, vpon speciall request of the diseased, the Minister may alone communicate with him.

The order of the buriall of the dead.

The Priest meeting the corps at the Church stile, shall say, or els the Priest and Clarkes shall sing, and so goe either vnto the Church, or towards the graue.

John 11. **I Am the resurrection and the life, saith the Lorde. He that beleeueth in me, yea though he were dead, yet shall he liue. And whosoever liueth and beleueth in me, shall not die for euer.**

Iob 19. **I knowe that my redeemer liueth, and that I shall rise out of the earth in the last day, and shall be couered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shall beholde him, not with other, but with these same eyes.**

1. Tim. 6. **WE brought nothing into this world, neither may we cary any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaseth the Lord, so cometh things to passe: Blessed be the name of the Lord.**

When they come to the graue, while the corps is made ready to be laide into the earth, the Priest shall say,
or

At the buriall of the dead.

or the Priest and Clearkes shall sing.

MAn that is borne of a woman, hath but a short Iob 14.
time to liue, and is full of miserie. Hee commeth
vp, and is cut downe like a flowre, he fleeth as it were
a shadowe, and neuer continueth in one stay. In the
middest of life we be in death: of whom may wee seeke
for succour but of thee, O Lord, which for our sinnes
justly art displeased? Yet, O Lord God most holy, O
Lord most mightie, O holy and most mercifull Sau-
our, deliuer vs not into the bitter paines of eternall
death. Thou knowest Lord the secrets of our hearts,
shut not vp thy mercifull eyes to our prayers: but
spare vs Lord most holy, O God most mightie, O holy
and mercifull Saviour, thou most worthy Iudge
eternall, suffer vs not at our last houre for any paines
of death to fall from thee.

Then while the earth shall be cast vpon the body by some
standing by, the Priest shall say.

For as much as it hath pleased Almighty God of
his great mercie, to take vnto himselfe the soule of
our deare brother here departed, wee therefore com-
mit his body to the ground, earth to earth, ashes to
ashes, dust to dust, in sure and certaine hope of resur-
rection to eternall life, through our Lorde Iesus
Christ, who shall change our vile body, that it may be
like to his glorious body, according to the mightie
working, whereby he is able to subdue all things to
himselfe.

Then shall be said or sung.

I Heard a voyce from heauen, saying vnto me, Write, Reuel. 13.
from hencefoorth blessed are the dead which die in 14.
the Lord. Euen so saith the spirit, that they rest from
their labours.

Then

At the buriall of the dead.

Then shall follow this Lesson taken out of the xv. Chapter
to the Corinthians, the first Epistle.

Chrisť is risen from the dead, and become the first
fruits of them that sleepe. For by a man came
death, and by a man came the resurrection of the
dead. For as by Adam all die, even so by Chriſt shall
all bee made alive, but every man in his owne order.
The first is Chriſt, then they that are Chriſtes at his
comming: Then commeth the ende, when hee hath
delivered up the kingdome to God the Father, when
hee hath put downe all rule, and all authoritie and
power. For he must reigne till hee haue put his ene-
mies vnder his feete. The last enemy that shall bee
deſtroyed, is death. For he hath put all things vn-
der his feete. But when hee sayeth, All things are
put vnder him: it is manifest, that he is excepted
which did put all things vnder him. When all things
are subdued vnto him, then ſhal the Sonne also him-
ſelfe bee ſubiect vnto him that put all things vn-
der him, that God may bee all in all. Elſe what doe
they which are baptized over the dead, if the dead riſe
not at all? Why are they then baptized over them?
yea, and why ſtande wee alway then in jeopardy?
By our reioycing which I haue in Chriſt Jeſu our
Lorde, I die dayly. That I haue fought with beaſtes
at Ephesus after the maner of men, what aduan-
tageth it mee, if the dead riſe not againe? Let vs
eate and drinke, for to morrowe we ſhall die. Bee not
ye deceiued, euill wordes corrupt good maners. I
wake truly out of ſleepe, and ſinne not. For ſome
haue not the knowledge of God, I ſpeake this to
your ſhame. But ſome man will ſay, How canſt thou
ſay the dead? with what body ſhall they come? Thou fool,
that

At the buriall of the dead.

that which thou sowest, is not quickened, except it die. And what sowest thou? Thou sowest not that body that shalbe, but bare corne, as of wheate or some other: but God giueth it a body at his owne pleasure, to euery seeede his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beastes, another of fishes, another of birdes. There are also celestiaall bodies, and there are bodies terrestriall. But the glorie of the celestiaall is one, and the glorie of the terrestriall is another. There is one maner glorie of the Sunne, and another glorie of the Moone, and another glorie of the Starres. For one Starre differeth from another in glorie. So is the resurrection of the dead. It is sown in corruption, it riseth againe in incorruption. It is sown in dishonour, it riseth againe in honour. It is sown in weakenesse, it riseth againe in power. It is sown a naturall body, and it riseth againe a spirituall body. There is a naturall body, and there is a spirituall bodie: as it is also witten, The first man Adam was made a liuing soule, and the last Adam was made a quickening spirite. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthie. The seconde man is the Lorde from heauen, heauenly. As is the earthie, such are they that be earthie. And as is the heauenly, such are they that are heauenly. And as wee haue borne the image of the earthie, so shall wee beare the image of the heauenly. This say I brethren, that flesh and blood can not inherite the kingdome of God, neither doeth corruption inherite incorruption. Beholde, I shewe you a mysterie. we shall not all sleepe: but

At the buriall of the dead.

but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last trumpe. For the trumpe shall blowe, and the dead shall rise incorruptible, and wee shall be changed: For this corruptible must put on incorruption, and this mortall must put on immortallitie. When this corruptible hath put on incorruption, and this mortall hath put on immortallitie, then shall bee brought to passe the saying that is written: Death is swallowed vp into victorie: Death, where is thy sting? Hell, where is thy victorie? The sting of Death is sinne, and the strength of sinne is the Law. But thanks bee vnto God, which hath giuen vs victorie through our Lord Iesus Christ. Therefore my deare brethren, bee ye stedfast and vnmouable, alwayes riche in the worke of the Lorde, forasmuch as yee knowe, howe that your labour is not in vaine in the Lord.

The Lesson ended, the Priest shall say.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen, &c.

And leade vs not into tentation.

Answer.

But deliver vs from euill, Amen.

Priest.

Almightie God, with whom doe liue the spirits of them that depart hence in the Lorde, and in whom the soules of them that bee elected, after they bee deliuered from the burthen of the flesh, bee in ioy and felicitie: wee giue thee heartie thanks, for that it hath pleased thee to deliuer this R. our brother out of the miseries of this sinnefull worlde, beseeching thee, that it may please thee of thy gracious goodnesse,

At the buriall of the dead.

goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glorie. Amen.

The Collect.

O Mercifull **G O D**, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever beleueth shall liue, though he die, and whosoever liueth and beleueth in him, shall not die eternally, who also taught vs by his holy Apostle Paul, not to be sorie as men without hope, for them that sleepe in him: wee meekely beseech thee, O father, to raise vs from the death of sinne vnto the life of righteousnesse, that when we shall depart this life, we may rest in him, as our hope is this our brother doeth, and that at the generall resurrection in the last day wee may be founde acceptable in thy sight, and receiue that blessing which thy welbeloued sonne shall then pronounce to all that loue and feare thee, saying, Come ye blessed children of my Father, receiue the kingdome prepared for you from the beginning of the world. Graunt this, we beseech thee, O mercifull Father, through Jesus Christ our mediator and redeemer. Amen.

The thankesgiuing of women after child- birth, commonly called the Church- ing of women.

The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest stand-

Churching of Women.

ding by her, shall say these wordes, or such like, as the case shall require.

Foasmuch as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserved you in the great danger of childebirth: ye shall therefore giue heartie thanks vnto God, and pray.

Then shall the Priest say this Psalme.

Psal. 121. I haue lifted vp mine eyes vnto the hilles: from whence cometh my helpe.

My helpe cometh euen from the Lorde: which hath made heauen and earth.

He will not suffer thy foote to be mooued: and hee that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lorde is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserve thee from all euill: yea, it is euen he that shall keepe thy soule.

The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill, Amen.

Priest.

Lord

Churching of Women:

O Lord saue this woman thy seruant.

Answer.

which putteth her trust in thee.

Priest.

Be thou to her a strong towre.

Answer.

From the face of her enemye.

Priest.

Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Priest.

C Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of childbirth: graunt we beseech thee, most mercifull father, that she through thy helpe, may both faithfully liue, and walke in her vocation, according to thy will, in this life present, and also may be partaker of euerlasting glorie in the life to come, through Iesus Christ our Lord. Amen.

The woman that commeth to giue her thanks, must offer accustomed offerings: and if there be a Communion, it is conuenient that she receiue the holy Communion.

A Commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

After Morning prayer, the people being called together by the ringing of a Bell, assembled in the Church, the English Letanie shall be saide, after the accustomed manner: which ended, the Priest shall goe into the pulpit, and say thus.

C. ii.

Brethren,

A Commination.



Bethzen, in the primitive Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, and punished in this world, that their soules might be saved in the day of the Lorde: and that other admonished by their example, might be the more afraide to offende.

In the stead whereof, untill the saide Discipline may be restored againe, (which thing is much to be wished) it is thought good, that at this time in your presence should be read the severall sentences of Gods cursing against impenitent sinners, gathered out of the xxvii. Chapter of Deuteronomie, and other places of Scripture: and that ye should answer to every sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, & may walke more warily in these dangerous dayes, fleeing from such vices, for the which ye affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

And the people shall answer and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answer.

Amen.

Minister

A Commination.

Minister.

Curled is he that removeth away the marke of his neighbours land.

Answer.

Amen.

Minister.

Curled is he that maketh the blinde to goe out of his way.

Answer.

Amen.

Minister.

Curled is he that letteth in iudgement the right of the stranger, of them that be fatherles, and of widowes.

Answer.

Amen.

Minister.

Curled is he that smiteth his neighbour secretly.

Answer.

Amen.

Minister.

Curled is he that lieth with his neighbours wife.

Answer.

Amen.

Minister.

Curled is he that taketh reward to slay the soule of innocent blood.

Answer.

Amen.

Minister.

Curled is he that putteth his trust in man, & taketh man for his defence, and in his heart goeth from the Lord.

Answer.

Amen.

Minister.

C.iii.

Curled

A Commination.

Cursed are the vnnmercifull, the fornicatours, and adulterers, and the couetous persons, the worshippers of images, flanderers, drunkards, and extortioners.

Answer.

Amen.

Minister.

NOWE, seeing that all they bee accursed (as the
Psal. 119. Prophet Dauid beareth witnesse) which * doe erre and goe astray from the commaundements of God, let vs (remembryng the dreadfull iudgement hanging ouer our heads, and being alwayes at hand) retorne vnto our Lord God with all contrition and meekenesse of heart, bewayling and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruits of penance.

Matth. 3. * For now is the axe put vnto the roote of the trees, so that euery tree, which bringeth not forth good fruite, is hewen downe, and cast into the fire.

Heb. 10. * It is a fearefull thing to fall into the hands of the liuing God: he shall powre downe raine vpon the

Psal. 10. sinners, * flares, fire, and brimstone, storme and tempest, this shall be their portion to drinke. For loe,

Eesai. 26. * the Lord is comen out of his place, to visite the wickednesse of such as dwell vpon the earth. But

Mal. 3. * who may abide the day of his coming? who

Matth. 3. shall be able to endure when hee appeareth? * His fanne is in his hand, and he will purge his floore, and gather his wheate into the barne, but he will burne

1. Thes. 5. the chaffe with vnquenchable fire. * The day of the Lorde cometh as a thiefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorowe cometh vpon a woman trauieling with childe, and they

A Commination.

they shall not escape. Then shall * appeare the wrath Rom. 2.
of God in the day of vengeance, which obstinate sin-
ners, through the stubburnenesse of their heart, haue
heaped vnto themselves, which despised the good-
nesse, patience, and long sufferance of God, when he
called them continually to repentance. * Then Prou. 1.
shall they call vpon me, saith the Lorde, but I will
not heare, they shall seeke me earely, but they shall
not finde me, and that because they hated know-
ledge, and receiued not the feare of the Lorde, but ab-
horred my counsell, and despised my correction. Then
shall it be too late to knocke, when the doore shall be
shut, and too late to crie for mercie, when it is the
time of Justice. O terrible voyce of most iust iudge-
ment, which shall be pronounced vpon them, when
it shall be said vnto them, * Goe ye cursed into the fire Matt. 25.
euerlasting, which is prepared for the deuil and his
angels.

* Therefore brethren, take wee heede betime, 2. Cor. 6.
while the day of saluation lasteth, for the night com-
meth when none can worke: but * let vs while wee Iohn 9.
haue the light, beleue in the light, and walke as the
children of the light, that we be not * cast into vtter Mat. 25.
darkenesse, where is weeping and gnashing of teeth.
Let vs not abuse the goodnesse of G D D, which cal-
leth vs mercifully to amendment, and of his endlesse
pittie promiseth vs forgiveness of that which is past,
if with a whole minde and true heart we returne
vnto him. * For though our sinnes be as redde as Esai. 1.
skarlet, they shall be as white as snowe: and though
they be like purple, yet they shall be as white as
wooll.

* Turne you cleane, sayeth the Lorde, from all Ezec. 28.
your wickednesse, and your sinne shall not be your
destruction.

A Commination.

Destruction.

Cast away from you all your ungodlinesse that ye haue done, make you newe hearts, and a newe spirit. wherefore will ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God? turne you then, and ye shall liue.

1. Iohn 2.

* Although we haue sinned, yet haue we an aduocate with the father, Jesus Christ the righteous, and he it is that obtineth grace for our sinnes.

Esai. 53.

* For he was wounded for our offences, and smitten for our wickednes. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that he is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if we will submit our selues vnto him, and from hencefoorth walke in

Matt. 11.

his wayes, * if we will take his easie yoke and light burden vpon vs, to folow him in lowlines, patience, and charitie, and be ordered by the gouernance of his holy spirite, seeking alwayes his glorie, and seruing him duely in our vocation, with thankegiuing.

Matt. 25.

This if we doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shall light vpon them that shall be set on the left hand, and he will set vs on his right * hand, and giue vs the blessed benediction of his father, commaunding vs to take possession of his glorious kingdome, vnto the which hee bouchsafe to bring vs all, for his infinite mercie, Amen.

Then shall they all kneele vpon their knees, and the Priest and Clearks kneeling (where they are accustomed to say the Letanie) shall say this Psalme, Miserere mei Deus.

Haue

A Commination.

HAve mercie vpon me, **O G O D**, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences. Misericere mei Deus. Psal. 51.

Wash me thoroughly from my wickednesse: and cleanse me from my sinne.

For I knowledg my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.

But loe, thou requirest trueth in the inwarde partes: and shalt make me to vnderstand wisdom secretly.

Thou shalt purge me with Hyssope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snowe.

Thou shalt make me heare of ioy & gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out all my misdeedes.

Make me a cleane heart, **O God**: and renue a right spirit within me.

Cast me not away from thy presence: and take not thy holy spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliuere me from bloodguiltinesse, **O God**, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips, **O Lorde**: my mouth shall

A Commination.

shall the we thy prayse.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be fauourable and gracious vnto Sion: builde thou the walles of Hierusalem.

Then shalt thou bee pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullocks vpon thine altar.

Glozy be to the Father, &c.

As it was in the beginning, &c.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill, Amen.

Minister.

O Lord saue thy seruants.

Answer.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answer.

And evermore mightily defend them.

Minister.

Helpe vs, O God, our Saviour.

Answer.

And for the glory of thy Names sake deliuer vs, be mercifull vnto vs sinners for thy Names sake.

Minister

A Commination.

Minister.

O Lord heare our prayers.

Answer.

And let our crie come vnto thee.

Let vs pray.

O Lord we beseech thee mercifully heare our prayers, & spare all those which confesse their sinnes to thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may be absolved, through Christ our Lord, Amen.

O Most mightie God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued: mercifully forgive vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burthen of our sinne. Thy propertie is to haue mercie, to thee onely it appertaineth to forgive sinnes. Spare vs therefore, good Lorde, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth, and miserable sinners: but so turne thine eye from vs, which meekely knowledg our vilenesse, and truly repent vs of our faultes: so make haste to helpe vs in this world, that we may euer liue with thee in the worlde to come, through Jesus Christ our Lorde, Amen.

Then shall the people say this that followeth, after the Minister.

Turne thou vs, O good Lorde, and so shall wee be turned: be fauourable, O Lorde, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull

Godly prayers.

cifull God, full of compassion, long suffering, and of great pitie. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercie. Spare thy people good Lorde, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

F I N I S.

A prayer necessarie for all persons.

O Mercifull God, I a wretched sinner reknow- ledge my selfe bound to keepe thy holy commaundements, but yet vnable to performe them, and to be accepted for iust, without the righteousnesse of Iesu Christ thy onely Sonne, who hath perfectly fulfilled the Lawe, to iustifie all them that beleue and trust in him. Therefore graunt me grace, I beseech thee, to be occupied in doing of good workes, which thou commandest in holy Scripture, all y dayes of my life to thy glorie, and yet to trust onely in thy mercie, and in Christs merites, to be purged from my sinnes, and not in my good workes, be they neuer so many. Giue me grace to loue thy holy worde feruently, to searche the Scriptures diligently, to reade them humbly, to vnderstand them truely, to liue after them effectually. Order my life so, O Lord, that it be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, be they neuer so contrarie to my desires. Teach me so to pray, that my petitions may bee graciously heard of thee. Keepe me vpright among diuersitie of opinions and iudgements in the world, that I neuer swarue from thy trueth taught in holy Scripture. In prosperitie, O Lord,

Godly prayers.

Lord, saue me, that I waxe not proud. In aduersitie helpe me, that I neither dispaire, nor blaspheme thy holy name, but taking it patiently, to giue thee thanks, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to worke true repentance in my heart, that I may be sozie without desperation, trust in thy mercie without presumption, that I may amend my life, and become truely religious without hypocrisie, lowly in heart without fayning, faithfull and trustie without deceite, merie without lightnesse, sad without mistrust, sober without slouthfulnesse, content with mine owne without couetousnesse, to tell my neighbour his faults charitably without dissimulation, to instruct my householde in thy lawes truely, to obey our Queene and all gouernours vnder her busainedly, to receiue all lawes and common ordinances (which disagree not from thy holy worde) obediently, to pay euery man that which I owe vnto him truely, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord, graunt me thus to doe, for the glory of thy holy name, Amen.

A prayer necessarie to be said at all times.

O Bountifull Iesu, O sweete Saviour, O Christ the Sonne of God, haue pitie vpon me, mercifully heare me, and despise not my prayer. Thou hast created me of nothing, thou hast redeemed me from the bondage of sinne, death, and hell, neither with golde, nor silver, but with thy most precious body once offered vpon the crosse, and thine owne blood shed once for all for my ransome. Therefore cast me not away, whom thou by thy great wisdom hast made: despise me not, whom thou hast redeemed with

Godly prayers.

with such a precious treasure: nor let my wickednes destroy that which thy goodnesse hath builded. Nowe whiles I liue, O Iesu, haue mercie on me, for if I die out of thy fauour, it will be too late after ward to call for thy mercie: whiles I haue time to repent, looke vpon me with thy mercifull eyes, as thou diddest vouchsafe to looke vpon Peter thine Apostle, that I may bewaile my sinfull life, and obtaine thy fauour, and die therein. I reknowledge, that if thou shouldest deale with me according to very iustice, I haue deserued euermore death. Therefore I appeale to thy high throne of mercie, trusting to obtaine Gods fauour, not for my merites, but for thy merites, O Iesu, who hast giuen thy selfe an acceptable sacrifice to the Father, to appease his wrath, and to bring all sinners, truely repenting and amending their sinfull life, into his fauour againe. Accept me, O Lorde, among the number of them that shall be saued, forgive me my sinnes, giue me grace to leade a godly and innocent life, graunt me thy heauenly wisdom, inspire my heart with faith, hope and charitie, giue me grace to be humble in prosperitie, patient in aduersitie, obedient to my rulers, faithfull vnto them that trust me, dealing truely with all men, to liue chastly in wedlocke, to abhorre adulterie, fornication, and all vncleannesse, to doe good after my power vnto all men, to hurt no man, that thy name may be glorified in me during this present life, and that I afterward may obtaine euermore lasting life, through thy mercie and the merites of thy passion. Amen.

FINIS.

The



THE
Psalter or
Psalmes of David,
after the translation of
the great Bible, pointed
as it shall be sung or saide
in the Churches.

Imprinted at London,
by the Deputies of Chri-
stopher Barker, Printer to
the Queenes most excel-
lent Maiestie.

Cum gratia & priuilegio
Regie Maiestatis.



[Faint, illegible text visible through the paper]

Moneth. Thei. day.

The Psalmes of David.

Beatus qui non abiit. Psal. 1.



Blessed is the man that hath not Morning prayer.
walked in the counsell of the vn-
godly, nor stand in the way of
sinners: and hath not sit in the
seate of the scornfull.

2 But his delight is in the law
of the Lord: and in his law will
he exercise himselfe day & night.

3 And he shall bee like a tree planted by the water
side: that will bring forth his fruite in due season.

4 His lease also shall not wither: and looke what-
soever he doth, it shall prosper.

5 As for the vngodly, it is not so with them: but
they are like the chaffe which the winde scattereth a-
way from the face of the earth.

6 Therefore the vngodly shall not bee able to stand
in the iudgement: neither the sinners in the congre-
gation of the righteous.

7 But the Lorde knoweth the way of the righte-
ous: and the way of the vngodly shall perish.

Quare fremuerunt. Psal. 2.

Why doe the heathen so furiously rage toge-
ther: and why do the people imagine a vaine
thing?

2 The kings of the earth stand vp, and
the rulers take counsell together: against the Lorde,
and against his anoynted.

Thi.

3 Let

Moneth. The i. day.

3 Let vs breake their bondes asunder: and cast away their cordes from vs.

4 He that dwelleth in heauen shall laugh them to scoorne: the Lord shall haue them in derision.

5 Then shall hee speake vnto them in his wrath: and bere them in his sore displeasure.

6 Yet haue I set my King: vpon my holy hill of Sion.

7 I will preach the Law, whereof the Lorde hath sayd vnto me: thou art my sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the Heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruiſe them with a rod of yron: and breake them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be learned ye that are iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the sonne lest he be angry, and so ye perish from the right way: if his wrath bee kindled (yea but a litle) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

Lord how are they increased that trouble me: many are they that rise against me.

2 Many one there bee that say of my soule: there is no helpe for him in his God.

3 But thou, O Lorde, art my defender: thou art my worship and the lifter vp of my head.

4 I did call vpon the Lord with my voyce: and he heard me out of his holy hill.

5 I layd me downe and slept, and rose vp againe: for the Lord sustained me.

Moneth. The j. day.

6 I will not be afraide for ten thousands of people: that haue set themselves against me round about.

7 Up Lorde, and helpe mee, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lorde: and thy blessing is vpon the people.

Cum inuocarem. Psal. 4.

Hear mee when I call, O God of my righteousness: for thou hast set me at libertie when I was in trouble, haue mercie vpon mee, and hearken vnto my prayer.

2 O ye sonnes of men, how long will ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Knowe this also, that the Lorde hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe, and sinne not: commune with your owne heart, and in your chamber, and bee still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: who will shew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle encreased.

9 I will lay me downe in peace, and take my rest: for it is thou Lorde onely that makest mee dwell in safetie.

Verba mea auribus. Psal. 5.

Ponder my wordes, O Lorde: consider my meditation.

Moneth. The j. day.

2 O hearken thou vnto the voyce of my calling, my king and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lorde: earely in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the G O D that hast no pleasure in wickednesse: neither shall any euill dwell with thee.

5 Such as bee foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lorde will abhorre both the bloodthirsty and deceitfull man.

7 But as for me, I wil come into thy house, euen vpon the multitude of thy mercie: and in thy feare will I worship toward thy holy Temple.

8 Leade me, O Lord, in thy righteousness, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of thanks, because thou defendest them; they that loue thy name shall be ioyfull in thee.

13 For thou Lorde wilt giue thy blessing vnto the righteous: and with thy fauourable kindenesse wilt thou defend him, as with a shield.

Domine

Moneth. Thej.day.

Domine ne in furore. Psal.6.



Lord rebuke me not in thine indigna-
tion: neither chasten me in thy displea-
sure. Euening
prayer.

2 Haue mercy vpon me, O Lord, for
I am weake: O Lord heale me, for my
bones are vexed.

3 My soule is also sore troubled: but Lord howe
long wilt thou punish me?

4 Turne thee, O Lord, and deliuer my soule: Oh
saue me for thy mercies sake.

5 For in death no man remembreth thee: and who
will giue thee thanks in the pit?

6 I am wearie of my groning, euery night wash I
my bed: and water my couch with my teares.

7 My beauty is gone for very trouble: and worne
away because of mine enemies.

8 Away from me all ye that worke vanitie: for
the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord
will receiue my prayer.

10 All mine enemies shalbe confounded & sore vex-
ed: they shalbe turned backe & put to shame suddenly.

Domine Deus meus. Psal.7.

O Lord my God, in thee haue I put my trust: saue
me from all them that persecute me, and deliuer
me.

2 Least he deuoure my soule like a Lion, and teare
it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing:
or if there be any wickednes in my hands.

4 If I haue rewarded euill vnto him that dealt
friendly with me: yea, I haue deliuered him that
without any cause is mine enemy.

¶.iii.

5 Then

Moneth. Thei. day.

5 Then let mine enemy persecute my soule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy self: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy self againe.

8 The Lord shall iudge the people, giue sentence with mee, O Lorde: according to my righteousness, and according to the innocencie that is in me.

9 Oh let the wickednes of the vngodly come to an ende: but guide thou the iust.

10 For the righteous God: tryeth the very hearts and reins.

11 My helpe commeth of God: which preserveth them that are true of heart.

12 God is a righteous iudge, strong and patient: and God is prouoked euery day.

13 If a man will not turne, hee will whet his sworde: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordeineth his arrowes against the persecutors.

15 Behold, he travaileth with mischief: hee hath conceiued sorrow, and brought forth vngodlinesse.

16 He hath grauen and digged vp a pit: & is fallen himselfe into the destruction that hee made for other.

17 For his trauel shall come vpon his owne head: and his wickednesse shall fall vpon his owne pate.

18 I will giue thanks vnto the Lord, according to his righteousness: & will prayse the name of the Lord the most high.

Domine

Moneth. The ij. day

Domine Dominus. Psal. 8.

O Lord our gouernour, how excellent is thy name in all the worlde: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes & sucklings hast thou ordayned strength, because of thine enemies: that thou mightest kill the enemy and the auenger.

3 For I will consider the heauens, even the works of thy fingers: the moone and the starres which thou hast ordained.

4 What is man that thou art mindefull of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou madest him to haue dominion of the workes of thy handes: and thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen: yea, and the beastes of the fielde.

8 The foules of the ayre, & the fishes of the sea: and whatsoeuer walketh through the paths of the seas.

9 O Lord our gouernour: howe excellent is thy name in all the world?

Confitebor tibi. Psal. 9.



I will giue thanks vnto thee, O Lorde, Morning
with my whole heart: I will speake of prayer.
all thy marueilous works.

2 I will be glad and reioyce in thee: yea, my songs wil I make of thy name, O thou most highest.

3 While mine enemies are driuen backe: they shal fall and perish at thy presence.

4 For thou hast maintained my right & my cause: thou art set in the throne that iudgeth right.

v.iii.

5 Thou

Moneth. The ij. day.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seate for iudgement.

8 For hee shall iudge the worlde in righteousness: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that knowe thy name, will put their trust in thee: for thou Lorde hast neuer fayled them that seeke thee.

11 O prayse the Lorde which dwelleth in Sion: shewe the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercie vpon me, O Lorde, consider the trouble which I suffer of them that hate mee: thou that liftest me vp from the gates of death.

14 That I may shewe all thy prayses within the portes of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foote taken.

16 The Lord is knowne to execute iudgement: the vngodly is trapped in the worke of his owne handes.

17 The wicked shall bee turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient

Moneth. The ij. day.

patient abiding of the meeke shall not perish for ever.

19 **W**ay Lorde, & let not man haue the vpper hand:
let the heathen be iudged in thy sight.

20 **P**ut them in feare (**O** Lorde:) that the heathen
may know themselves to be but men.

Vt quid Domine. Psal. 10.

Why standest thou so farre off (**O** Lorde:) and hi-
dest thy face in the needefull time of trouble?

2 **T**he vngodly for his owne lust doeth persecute
the poore: let them bee taken in the craftie wilinesse
that they haue imagined.

3 **F**or the vngodly hath made boast of his owne
heartes desire: and speaketh good of the couetous
whom God abhorreth.

4 **T**he vngodly is so proude that he careth not for
God: neither is God in all his thoughts.

5 **H**is wayes are alway grieuous: thy iudgements
are farre aboue out of his sight, and therefore desieth
he all his enemies.

6 **F**or he hath said in his heart, **T**ush, I shall neuer
be cast downe: there shall no harme happen vnto me.

7 **H**is mouth is full of cursing, deceite, and fraud:
vnder his tongue is vngodlinesse and vanitie.

8 **H**e sitteth lurking in the theeuish corners of the
streetes: and priuily in his lurking dennes doeth he
murder the innocent, his eyes are set against y^e poore.

9 **F**or he lyeth waiting secretly, even as a Lion
lurketh he in his den: that he may rauish the poore.

10 **H**e doeth rauish the poore: when he getteth him
into his net.

11 **H**e falleth downe and humbleth himselfe: that
the congregation of the poore may fall into the hand
of his captaines.

12 **H**e hath said in his heart, **T**ush, God hath forgot-
ten:

Moneth. The ij. day.

ten: he hideth away his face, and he will neuer see it.

13 Arise (O Lorde God) and lift vp thine hande: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlines and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendles.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lorde is king for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of y poore: thou preparest their heart, & thine eare hearkeneth therto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

In the Lorde put I my trust: howe say yee then to my soule, that thee should flee as a bird vnto the hill?

2 For loe, the vngodly bend their bowe, and make ready their arrowes within the quiver: that they may priuily shoote at them which are true of heart.

3 For the foundations will be cast downe: and what hath the righteous done?

4 The Lord is in his holy temple: the Lordes seat is in heauen.

5 His eyes consider the poore: and his eye liddes trieth the children of men,

Moneth. The ii. day.

6 The Lorde alloweth the righteous: but the vngodly, and him that delighteth in wickednesse doeth his soule abhorre.

7 Vpon the vngodly he shal raine snares, fire, and brimstone, storme, and tempest: this shall be their portion to drinke.

8 For the righteous Lorde loueth righteousness: his countenance will behold the thing that is iust.

Saluum me fac. Psal. 12.

Help me, Lorde, for there is not one god: Euening Prayer.
ly man left: for the faithfull are minished
from among the children of men.

2 They talke of vanity euery one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shall roote out all deceitfull lips: and the tongue that speaketh proud things.

4 Which haue said, With our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Nowe for the comfortlesse troubles sake of the needie: and because of the deepe sighing of the poore.

6 I will vp (sayeth the Lorde:) and will helpe euery one from him that swelleth against him, and will set them at rest.

7 The words of the Lord are pure words: euen as the silver which from the earth is tried, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo

Moneth. The ij. day.

Vsquequo Domine. Psal. 13.

How long wilt thou forget me (O Lord) for ever?
how long wilt thou hide thy face from me?

2 How long shall I seeke counsel in my soule, and
be so vexed in my heart: how long shall mine enemies
triumph over me?

3 Consider and heare me, O Lord my God: light-
en mine eyes, that I sleepe not in death.

4 Least mine enemye say, I haue preuailed against
him: for if I be cast downe, they that trouble me will
reioyce at it.

5 But my trust is in thy mercie: and my heart is
ioyfull in thy saluation.

6 I will sing of the Lord, because hee hath dealt so
louingly with me: yea, I will prayse the name of the
Lord most highest.

Dixit insipiens Psal. 14.

The foole hath sayd in his heart: There is no God.

2 They are corrupt and become abominable
in their doings: there is none that doeth good, (no
not one.)

3 The Lorde looked downe from heauen vpon the
children of men: to see if there were any that woulde
vnderstand and seeke after God.

4 But they are all gone out of the way, they are
altogether become abominable: there is none that
doth good, no not one.

5 Their throte is an open sepulchre, with their
tongues haue they deceiued: the poyson of Aspes is
vnder their lips.

6 Their mouth is full of cursing and bitternesse:
their feete are swift to shed blood.

7 Destruction & unhappines is in their waies, and
þ way of peace haue they not knowē: there is no feare
of

Moneth. The iij. day

of God before their eyes.

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread?

9 And call not upon the Lord, there were they brought in great feare (even where no feare was:) for God is in the generation of the righteous.

10 As for you, ye have made a mocke at the counsaile of the poore: because hee putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Si-on: when the Lord turneth the captiuitie of his people, then shall Jacob reioyce, and Israel shall be glad.

Domine quis habitabit. Psal. 15.



Who shall dwell in thy tabernacle: Morning prayer.
Or who shall rest upon thy holy hill?

2 Even he that leadeth an vncorrupt life: & doeth the thing which is right, & speaketh the trueth from his heart.

3 Hee that hath vsed no deceite in his tongue, nor done euil to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 Hee that hath not giuen his money vpon vsurie: nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

Preserue me, O God: for in thee haue I put my trust.

Moneth. The iii. day.

2 O my soule, thou hast sayd vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saintes that are in the earth, and vpon such as excell in vertue.

4 But they that runne after another God: shall haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himselte is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto me in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning: my reins also chasten me in the night season.

9 I haue set God alway before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnes of ioy: and at thy right hand there is pleasure for evermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lorde, consider my complaint: and hearken vnto my prayer, that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.

3 Thou hast proued and visited mine heart in the night season, thou hast tried me, & shalt find no wickednesse in mee: for I am vtterly purposed that my mouth shall not offend.

Moneth. The iij. day.

4 Because of mens workes that are done against the wordes of my lips: I haue kept me from the wates of the destroyer.

5 O hold thou vp my goings in thy paths: that my footesteps slippe not.

6 I haue called vpon thee, O God, for thou shalt heare me: incline thine eare to me, and hearken vnto my wordes.

7 Shewe thy marueilous louing kindnesse, thou that art the Sauour of them that put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 From the vngodly that trouble mee: mine enemies compasse mee round about, to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lion that is greedie of his pray: and as it were a Lions whelp lurking in secret places.

13 Up Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lorde, from the men (I say,) and from the euill worlde: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for me, I will beholde thy presence in righteousnesse: and when I awake vp after thy likeness, I shall be satisfied with it.

Diligam

Moneth. The iij. day.

Diligam te. Psal. 18.

Euening
prayer.



I will loue thee (O Lorde) my strength,
the Lorde is my stonie rocke and my de-
fence: my Saviour, my God, and my
might, in whom I will trust, my buck-
ler, the horne also of my saluation,
and my refuge.

2 I will call vpon the Lord, which is woorthy to
be prayesd: so shall I be safe from mine enemies.

3 The sorowes of death compassed mee: and the o-
uerflowings of brigodlines made me afraid.

4 The paines of hell came about mee: the snares of
death ouertooke me.

5 In my trouble I will call vpon the Lorde: and
complaine vnto my God.

6 So shall hee heare my voyce out of his holy tent-
ple: and my complaint shall come before him, it shall
enter euen into his eares.

7 The earth trembled and quaked: the very foun-
dations also of the hilles shooke and were remoued,
because he was wroth.

8 There went a smoke out of his presence: and a
consuming fire out of his mouth, so that coales were
kindled at it.

9 Hee bowed the heauens also and came downe:
and it was darke vnder his feete.

10 He rode vpon the Cherubims and did flie: hee
came flying vpon the wings of the wind.

11 He made darkenesse his secret place: his Pant-
lion round about him, with darke water and thicke
cloudes to couer him.

12 At the brightnesse of his presence his cloudes
remoued: hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the
highest

Moneth. The iii. day.

highest gaue his thunder: hailestones & coales of fire.

14 He sent out his arrowes, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were scene, & the foundations of the rounde world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemye, and from them which hate me: for they are too mighty for me.

18 They preuented me in the day of my trouble: but the Lord was my bpholder.

19 He brought me forth also into a place of libertie: he brought me forth, euen because he had a fauour vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I haue kept the wayes of the Lorde: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his lawes: and will not cast out his commandements from me.

23 I was also incorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing: and according vnto the cleanness of my hands in his eye sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the cleane thou shalt be cleane: and with the froward thou shalt learne frowardnesse.

27 For thou shalt saue the people that are in ad-

Moneth. The iii. day.

merlittē: and shall bring downe the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darknesse to be light.

29 For in thee I shall discomfite an hoste of men: and with the helpe of my God I shall leape over the wall.

30 The way of God is an vndeiled way: the word of the Lord also is tryed in the fire, he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth me with strength of warre: and maketh my way perfect.

33 He maketh my feete like harts feete: and setteth me vpon high.

34 He teacheth my hands to fight: and mine armes shall breake euen a bow of Steele.

35 Thou hast giuen me the defence of thy saluation: thy right hand also shall holde me vp, and thy loving correction shall make me great.

36 Thou shalt make roome ynough vnder me for to goe: that my footesteps shall not slide.

37 I will followe vpon mine enemies, and ouertake them: neither will I turne againe till I haue destroyed them.

38 I will smite them, that they shall not be able to stand: but fall vnder my feete.

39 Thou hast girded me with strength vnto the battell: thou shalt throw downe mine enemies vnder me.

40 Thou hast made mine enemies also to turne their backs vpon me: and I shall destroy them that hate me.

Moneth. The iiii. day.

41 They shall crie, but there shall be none to helpe them: yea, euen vnto the Lord shall they crie, but hee shall not heare them.

42 I wil beate them as small as the dust before the winde: I will cast them out as the clay in the streetes.

43 Thou shalt deliuer me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I haue not known: shall serue me.

45 As soone as they heare of me, they shall obey me: but the strange childzen shall dissemble with me.

46 The strange childzen shall faile: and be afraide out of their prisons.

47 The Lord liueth, and blessed be my strong helper: and praysed be the God of my saluation.

48 Euen the God which seeth that I be auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my cruell enemies, and setteth me vp above mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thanks vnto thee, O Lord, among the Gentiles: and sing prayes vnto thy name.

51 Great prosperitie giueth he vnto his King: and he weth louing kindnesse vnto Dauid his anointed, and vnto his seede for evermore.

Coeli enarrant. Psal. 19.



The heauens declare the glory of God: and Morning
firmament sheweth his handy worke. prayer.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

Ps. ii.

4 Their

Moneth. The iiij. day.

4 Their sound is gone out into all lands: and the words into the endes of the world.

5 In them hath he set a tabernacle for the Sunne: which cometh forth as a bridegrome out of his chamber, and reioyeth as a Gyant to runne his course.

6 It goeth forth from the uttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.

7 The lawe of the Lord is an vndefiled lawe conuerting the soule: the testimonie of the Lord is sure, and giueth wisdom vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the commaundement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for ever: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine golde: sweeter also then hony, and the honye combe.

11 Moreover by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell howe oft he offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sinnes, lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal. 20.

The Lord heare thee in the day of trouble: the name of the God of Jacob defend thee.

Moneth. The iiii. day.

2 Send thee helpe from the Sanctuarie : and strength thee out of Sion.

3 Remember all thy offerings : and accept thy burnt sacrifice.

4 Graunt thee thy hearts desire : and fulfill all thy minde.

5 We will reioyce in thy saluation, and triumph in the name of the Lord our God : the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heauen : euen with the wholesome strength of his right hand.

7 Some put their trust in Charets, and some in Horses : but we will remember the name of the Lord our God.

8 They are brought downe and fallen : but wee are risen, and stand vp right.

9 Saue Lord, and heare vs, O king of heauen : when we call vpon thee.

Domine in virtute. Psal. 21.

The king shall reioyce in thy strength, O Lord : exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire : and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse : and shalt set a crowne of pure gold vpon his head.

4 He asked life of thee, and thou gauest him a long life : euen for euer and euer.

5 His honour is great in thy saluation : glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him everlasting felicitie : and make him glad with the ioy of thy countenance.

7 And why ? because the king putteth his trust

Moneth. The iiii. day.

in the Lord: and in the mercie of the most Highest, he shall not miscarie.

8 All thine enemies shall feelee thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thy wrath: the Lorde shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruite shalt thou roote out of the earth: and their seede from among the children of men.

11 For they intended mischief against thee: & imagined such a deuise as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make readie against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and prayse thy power.

Deus, Deus meus. Psal. 22.

Euening
prayer.



My God, my God, looke vpon me, why hast thou forsaken me: and art so farre from my health, and from the words of my complaint?

2 O my God, I crie in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliuer them.

5 They called vpon thee, & were holpen: they put their trust in thee, and were not confounded.

6 But as for me I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shoote out their lips, and shake their head, saying.

8 He

Moneth. The iiii. day.

8 He trusted in God, that he would deliuer him:
let him deliuer him, if he will haue him.

9 But thou art hee that tooke me out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue beene left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

11 O goe not from me, for trouble is hard at hand: and there is none to helpe me.

12 Many Oren are come about me: fat Bulls of Basan close me in on euery side.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am powzed out like water, and all my bones are out of ioynt: my heart also in the middest of my body is euen like melting ware.

15 My strength is dried vp like a potsherd, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For many dogs are come about me: and the counsell of the wicked layeth siege against me.

17 They pearced my hands and my feete, I may tell all my bones: they stand staring and looking vpon me.

18 They part my garments among them: and cast lots vpon my besture.

19 But be not thou farre from me, O Lorde: thou art my succour, hast thee to helpe me.

20 Deliuer my soule from the sworde: my darling from the power of the dogge.

21 Saue me from the Lions mouth: thou hast heard me also from among the hornes of the Unicorne.

Moneth. The iiij. day.

22 I will declare thy name vnto my brethren: in the mids of the Congregation will I prayse thee.

23 O prayse the Lord ye that feare him: magnifie him all yee of the seede of Jacob, and feare him all yee seede of Israel.

24 For he hath not despised nor abhorred the lowe estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My prayse is of thee in the great Congregation: my bowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord, shall prayse him, your heart shall liue for euer.

27 All the ends of the world shal remember themselves, and be turned vnto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdome is the Lords: and he is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten and worshipped.

30 All they that go downe into the dust shal kneele before him: and no man hath quickened his owne soule.

31 My seede shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousness: vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

The Lord is my shepheard: therefore can I lacke nothing.

2 He shall feede me in a greene pasture: and leade me forth beside the waters of comfort.

Moneth. The v. day.

3 He shall conuert my soule: and bring me forth
in the paths of righteousness for his Names sake.

4 Yea though I walke through the valley of the
shadowe of death, I will feare no euill: for thou art
with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before me against
them that trouble me: thou hast anointed my head
with oyle, and my cup shall be full.

6 But thy louing kindnes and mercie shall follow
me all the dayes of my life: and I will dwell in the
house of the Lord for ever.

Domini est terra. Psal. 24.



The earth is the Lords, & all that therein Morning
is: the compasse of the worlde, and they prayer.
that dwell therein.

2 For hee hath founded it vpon the
seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or
who shall rise vp in his holy place?

4 Euen he that hath cleane hands, and a pure
heart: and that hath not lift vp his minde vnto vani-
tie, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and
righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him:
euen of them that seeke thy face, O Jacob.

7 Lift vp your heads, O ye gates, and be ye lift vp
ye everlasting doores: and the King of glorie shall
come in.

8 Who is the king of glorie: it is the Lord strong
and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O ye gates, and be ye lift
vp ye everlasting doores: and the King of glory shall
come in.

Moneth. The iiij. day.

22 I will declare thy name vnto my brethren: in the mids of the Congregation will I prayse thee.

23 O prayse the Lord ye that feare him: magnifie him all yee of the seede of Jacob, and feare him all yee seede of Israel.

24 For he hath not despised nor abhorred the lowe estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My prayse is of thee in the great Congregation: my bowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord, shall prayse him, your heart shall liue for euer.

27 All the ends of the world shal remember themselves, and be turned vnto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdome is the Lords: and he is the gouernour among the people.

29 All such as be sat vpon earth: haue eaten and worshipped.

30 All they that go downe into the dust shal kneele before him: and no man hath quickened his owne soule.

31 My seede shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousness: vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

The Lord is my shepheard: therefore can I lacke nothing.

2 He shall feede me in a greene pasture: and leade me forth beside the waters of comfort.

Moneth. The v. day.

3 He shall conuert my soule: and bring me forth
in the paths of righteousnesse for his Names sake.

4 Yea though I walke through the valley of the
shadowe of death, I will feare no euill: for thou art
with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before me against
them that trouble me: thou hast anointed my head
with oyle, and my cup shall be full.

6 But thy louing kindnes and mercie shall follow
me all the dayes of my life: and I will dwell in the
house of the Lord for ever.

Domini est terra. Psal. 24.



The earth is the Lords, & all that therein Morning
is: the compasse of the worlde, and they prayer.
that dwell therein.

2 For hee hath founded it vpon the
seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or
who shall rise vp in his holy place?

4 Euen he that hath cleane hands, and a pure
heart: and that hath not lift vp his minde vnto vani-
tie, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and
righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him:
euen of them that seeke thy face, O Jacob.

7 Lift vp your heads, O ye gates, and be ye lift vp
ye everlasting doores: and the King of glorie shall
come in.

8 Who is the king of glorie: it is the Lord strong
and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O ye gates, and be ye lift
vp ye everlasting doores: and the King of glory shall
come in.

10 Who

Moneth. The v. day.

10 Who is the King of glorie : even the Lorde of Hostes, he is the King of glorie.

Ad te Domine. Psal. 25.

Vnto thee, O Lorde, will I lift vp my soule, my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shewe me thy wayes, O Lord: and teach me thy paths.

4 Leade me forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath beene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: & thy louing kindnes which hath bin euer of old.

6 O remember not the sinnes and offences of my youth: but according to thy mercie thinke thou vpon me O Lord, for thy goodnesse.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meeke shall he guide in iudgemēt: and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercie & trueth: vnto such as keepe his couenant, and his testimonies.

10 For thy names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is he that feareth the Lorde: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seede shall inherite the land.

13 The secrete of the Lorde is among them that feare him: and he will shewe them his couenant.

14 Mine

Moneth. The v. day.

14 Mine eyes are euer looking vnto the Lord: for
he shall plucke my feete out of the net.

15 Turne thee vnto me, and haue mercie vpon
me: for I am desolate and in miserie.

16 The sorowes of my heart are enlarged: O bring
thou me out of my troubles.

17 Looke vpon mine aduersitie and miserie: and
forgiue me all my sinne.

18 Consider mine enemies howe many they are:
and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let me not
be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite
vpon me: for my hope hath beene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BE thou my iudge, O Lord, for I haue walked in-
nocently: my trust hath beene also in the Lord,
therefore shall I not fall.

2 Examine me, O Lord, and proue me: trie out
my reins and my heart.

3 For thy louing kindnesse is euer before mine
eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine persons: neither
will I haue fellowship with the deceitfull.

5 I haue hated the Congregation of the wicked:
and will not sit among the vngodly.

6 I will wash my hands in innocencie, O Lord:
and so will I goe to thine altar.

7 That I may shewe the voyce of thankesgiuing:
and tell of all thy wonderous workes.

8 Lord, I haue loued the habitation of thy house:
and the place where thine honour dwelleth.

9 O shut not vp my soule with sinners: nor my
life

Moneth. The v. day.

life with the bloodthirstie.

10 In whose handes is wickednesse: and their right hands are full of gifts.

11 But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foote standeth right: I will praise the Lord in the Congregation.

Dominus illuminatio. Psal. 27.

Euening
prayer.



The Lord is my light and my saluation, whom then shall I feare: the Lorde is the strength of my life, of whom then shall I be afraide?

2 When the wicked (euen mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

3 Though an hoste of men were laide against me, yet shal not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwel in the house of the Lord all the dayes of my life, to behold the faire beautie of the Lord, and to visite his Temple.

5 For in the time of trouble he shall hide me in his Tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vpon a rocke of stone.

6 And now he shall lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I wil sing and speake praises vnto the Lord.

8 Harken vnto my voyce, O Lord, when I crie vnto thee: haue mercie vpon me, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face will I seeke.

Moneth. The v. day.

10 **O** hide not thou thy face from me: nor cast thy
seruant away in displeasure.

11 **T**hou hast beene my succour: leaue me not,
neither forsake me, **O** God of my saluation.

12 **W**hen my father and my mother forsake me:
the Lord taketh me vp.

13 **T**each me thy way, **O** Lorde: and leade me in
the right way, because of mine enemies.

14 **D**eliuer me not ouer into the will of mine ad-
uersaries: for there are false witnessers risen vp a-
gainst me, and such as speake wrong.

15 **I** should vtterly haue fainted: but that **I** be-
leeue verily to see the goodnes of the Lord in the land
of the liuing.

16 **O** tary thou the Lords leasure: be strong, and
he shall comfort thine heart, and put thou thy trust in
the Lord.

Ad te Domine. Psal. 28.

Vnto thee will **I** crie, **O** Lord, my strength: thinke
no scoorne of me, least if thou make as though thou
hearest not, **I** become like them that goe downe into
the pit.

2 **H**ear the voyce of my humble petitions when
I crie vnto thee: when **I** hold vp my handes toward
the mercie seate of thy holy Temple.

3 **O** plucke me not away, neither destroy me with
the vngodly and wicked doers: which speake friend-
ly to their neighbours, but imagine mischief in
their hearts.

4 **R**eward them according to their deedes: and ac-
cording to the wickednesse of their owne inuentions.

5 **R**ecompenſe them after þe worke of their hands:
pay them that they haue deserued.

6 **F**or they regarde not in their minde the workes
of

Moneth. The v. day.

of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lorde is my strength and my shielde, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my song will I praise him.

9 The Lord is my strength: and he is the whole some defence of his anointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feed them, and set them vp for ever.

Afferte Domino. Psal. 29.

BRing vnto the Lord, O ye mightie, bring young rammes vnto the Lord: ascribe vnto the Lorde worship and strength.

2 Giue the Lord the honour due vnto his name: worship the Lord with holy worship.

3 It is the Lord that commaundeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voyce of the Lorde is mightie in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skip like a calfe: Libanus also and Syzion like a yong vnicorne.

7 The voyce of the Lorde diuideth the flames of fire, the voyce of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voyce of the Lorde maketh the Hindes to bring forth yong, and discovereth the thicke bushes: in his Temple doeth every man speake of his honour.

9 The Lord sitteth aboue the water flood: and the
Lord

Moneth. The vij. day.

Lord remaineth a king for ever.

10 The Lord shall giue strength vnto his people:
the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

I will magnifie thee O Lord, for thou hast Morning
set me vp: and not made my foes to tri prayer.
umpher me.

2 O Lord my God, I cryed vnto thee:
and thou hast healed me.

3 Thou Lord hast brought my soule out of hell:
thou hast kept my life from them that go downe to the
pit.

4 Sing prayles vnto the Lord, O ye Saints of
his: and giue thanks to him for a remembrance of
his holinesse.

5 For his wrath endureth but the twinkling of
an eye, and in his pleasure is life: heauinesse may en-
dure for a night, but ioy commeth in the morning.

6 And in my prosperitie I saide, I shall neuer be
remoued: thou Lord of thy goodnesse hadst made my
hill so strong.

7 Thou didst turne thy face fro me: and I was
troubled.

8 Then cryed I vnto thee, O Lord: and gate me
vnto my Lord right humbly.

9 What profite is there in my blood: when I goe
downe to the pit?

10 Shall the dust giue thanks vnto thee: or shall
it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon me: Lord
be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou
hast put off my sackcloth, and girded me with glad-
nesse.

13 Therefore

Moneth. The vi. day.

13 Therefore shall every good man sing of thy prayse without ceasing: O my G O D, I will giue thanks vnto thee for euer.

In te Domine speraui. Psal. 31.

I In thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousness.

2 Bowe downe thine eare to me: make hast to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and leade me for thy Names sake.

5 Draw me out of the net that they haue laide priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.

7 I haue hated them that holde of superstitious vanities: and my trust hath bene in the Lord.

8 I will be glad and reioyce in thy mercie: for thou hast considered my trouble, & hast knowen my soule in aduersities.

9 Thou hast not shut me vp into the hand of the enemy: but hast set my feete in a large roome.

10 Haue mercie vpon me, O Lord, for I am in trouble: and mine eye is consumed for very heauines, yea, my soule and my body.

11 For my life is waten olde with heauinesse: and my peeres with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraide of me, and they that
dill

Moneth. The vj. day.

did see me without, conueied themselves from me.

14 I am cleane forgotten, as a dead man out of mind: I am become like a broken vessel.

15 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspire together against me, and take their counsaile to take away my life.

16 But my hope hath bene in thee, O Lorde: I haue said, Thou art my God.

17 My time is in thy hand, deliuer me from y hand of mine enemies: and from them that persecute me.

18 Shewe thy seruauent the light of thy countenance: and saue me for thy mercy sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laied vp for them that feare thee: and that thou hast prepared for the that put their trust in thee, even before the sonnes of men!

22 Thou shalt hide them priuily by thine own presence from the prouoking of all men: thou shalt keepe the secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marueilous great kindnesse in a strong citie.

24 And when I made hast, I sayde: I am cast out of the sight of thine eies.

25 Neuertheles thou heardest the voyce of my prayer: when I cried vnto thee.

26 O loue the Lord all ye his saints: for the Lord preserveth them that are faithful, and plenteously re-

Moneth. The vj. day.

wardeth the proude doer.

27 Be strong, and he shall stablish your heart: al ye that put your trust in the Lord.

Beati quorum.

Psal. 32.

Euening
prayer.



Blessed is hee whose vnrighteousnesse is forgiven: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I helde my tongue: my bones consumed away through my dayly complayning.

4 For thy hand is heauie vpon me day and night: and my moisture is like the drought in Summer.

5 I will acknowledge my sinne vnto thee: and mine vnrighteousnes haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgavest the wickednesse of my sinne.

7 For this shal euery man that is godly make his prayer vnto thee in a time whē thou mayest be found: but in the great water floods they shall not come nee him.

8 Thou art a place to hide mee in, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I wil informe thee, & teach thee in y way where, in thou shalt go: and I wil guide thee with mine eye.

10 Bee not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but whoso putteth his trust in the Lorde, mercie embraceth him on euery side.

12 Be glad, O yee righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate

Moneth. The vj. day.

Exultate iusti. Psal. 33.

Recioyce in the Lord, O ye righteous: for it becometh well the iust to be thankfull.

2 Praise the Lord with Harpe: sing Psalmes vnto him with the Lute and instrument of ten strings.

3 Sing vnto the Lorde a new song: sing praises lustily vnto him with a good courage.

4 For the word of the Lorde is true: and all his workes are faithfull.

5 Hee loueth righteousness and iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made: and all the hostes of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deepe, as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stood fast.

10 The Lorde bringeth the counsailes of the Hea-then to nought: and maketh the deuises of the people to be of none effect, and casteth out the counselles of Princes.

11 The counsell of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lorde Jehoua: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lorde looked downe from heauen, and behelde all the children of men: from the habitation of his dwelling he considereth al them that dwell in the earth.

Moneth. The vij. day.

14 He fashioneth all the hearts of them: and vnderstandeth all their workes.

15 There is no King that can be saued by the multitude of an hoste: neither is any mightie man deliuered by much strength.

16 An horse is counted but a vain thing to saue a mā: neither shal he deliuer any man by his great strength.

17 Beholde, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercie.

18 To deliuer their soules from death: and to feede them in the time of dearth.

19 Our soule hath patiently taried for the Lorde: for he is our helpe, and our shielde.

20 For our heart shall reioyce in him: because wee haue hoped in his holy Name.

21 Let thy mercifull kindenesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino.

Psal. 34.

I will alway giue thanks vnto the Lorde: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lorde: the humble shal heare thereof, and be glad.

3 O praise the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Lo the poore crieth, and the Lorde heareth him: yea, and saueth him out of all his troubles.

7 The Angel of the Lorde tarieth round about them that feare him: and deliuereth them.

8 O taste and see howe gracious the Lord is: blessed

Moneth. The vij. day.

sed is the man that trusteth in him.

9 O feare the Lord ye that be his Saints: for they that feare him, lacke nothing.

10 The Lions do lacke, and suffer hunger: but they which seeke the Lorde, shall want no maner of thing that is good.

11 Come ye children, and hearken vnto me: I will teach you the feare of the Lord.

12 What man is he that lusteth to liue, and would faine see good dayes: keepe thy tongue from euil, and thy lips that they speake no guile.

13 Eschew euil, and do good: seeke peace, & ensue it.

14 The eyes of the Lorde are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euil: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lorde is nigh vnto them that are of a contrite heart: & wil saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth al his bones: so that not one of them is broken.

20 But misfortune shal slay the vngodly: and they that hate the righteous, shal be desolate.

21 The Lord deliuereth þe soules of his seruants: & al they that put their trust in him, shal not be destitute.

Iudica Domine. Psal. 35.

DLeade thou my cause, O Lord, with them Morning
that strue with me: and fight thou against prayer.
them that fight against me.

2 Lay hande vpon the shielde and buck-
ler:

Moneth. The vij. day.

ler : and stand vp to helpe.

3 Bring forth the speare, & stop the way against them that persecute mee : say vnto my soule, I am thy saluation.

4 Let them be confounded, and put to shame that seeke after my soule : let them bee turned backe, and brought to confusion, that imagine mischief for me.

5 Let them bee as the dust before the winde : and the Angel of the Lord scattering them.

6 Let their way bee darke and slipperie : and let the Angel of the Lord persecute them.

7 For they haue priuily layde their net to destroy me without a cause : yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him brawares, and his net that he hath layde priuily, catche himselfe : that he may fall into his owne mischief.

9 And my soule, be ioyful in the Lorde : it shall reioyce in his saluation.

10 All my bones shall say, Lorde, who is like vnto thee, which deliuerest the poore from him that is too strong for him : yea, the poore and him that is in miserie, from him that spoileth him.

11 False witnes did rise vp : they layd to my charge things that I knew not.

12 They rewarded mee euill for good : to the great discomfort of my soule.

13 Neuerthelesse, when they were sicke I put on sackcloth, and humbled my soule with fasting : and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had bene my friende, or my brother : I went heauily, as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered

Moneth. The vij. day.

thered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lorde, how long wilt thou looke vpon this: O deliuer my soule frō the calamities, which they bring on me, and my darling from the Lions.

18 So wil I giue thee thanks in the great congregation: I wil praise thee among much people.

19 O let not them that are mine enemies triumph ouer mee vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and said: fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lorde: holde not thy tongue then, goe not farre from me, O Lord.

23 Awake and stande vp to iudge my quarrell: avenge thou my cause, my God and my Lord.

24 Iudge mee, O Lord my God, according to thy righteousness: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would wee haue it: neither let them say, We haue deuoured him.

26 Let them be put to confusion & shame together, that reioyce at my trouble: let them be clothed with rebuke & dishonour, that boast themselves against me.

27 Let them be glad and reioyce, that sauiour my righteous dealing: yea, let them say alway, Blessed be the Lord, which hath pleasure in the prosperitie of his seruant.

Moneth. The vij. day.

28 And as for my tongue, it shall bee talking of thy righteousness: and of thy praise all the day long.

Dixit iniustus. . . Psal. 36.

My heart sheweth me the wickednes of the ungodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: brutall his abominable sinne be found out.

3 The words of his mouth are unrighteous, and full of deceite: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischief upon his bed, and hath set himselfe in no good way: neither doeth he abhorre any thing that is euil.

5 Thy mercie (O Lord) reacheth vnto the heauens: and thy faithfulness vnto the cloudes.

6 Thy righteousness standeth like the strong mountaines: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, how excellent is thy mercie, O God: and the children of men shall put their trust vnder the shadowe of thy wings.

8 They shalbe satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindenesse vnto them that knowe thee: and thy righteousness vnto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me downe.

12 There are they fallen (all) that worke wickednes: they are cast downe, and shal not be able to stand.

Noli

Moneth. The vij.day.

Noli æmulari.

Pfal. 37.

Refrain. Ret not thy selfe because of the vngodly: Eucening
neither be thou enuious against the euil prayer.
doers.

Like the grasse; and be withered euen as
the greene herbe.

3 Put thou thy trust in the Lorde, and bee doing good: dwel in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall giue thee
thy hearts desire.

5 Commit thy way vnto the Lorde, and put thy
trust in him: and he shall bring it to passe.

6 He shal make thy righteousnesse as cleare as the
light: and thy iust dealing as the noone day.

7 Holde thee still in the Lorde, and abide patiently
vpon him : but grieue not thy selfe at him whose way
doeth prosper, against the man that doeth after euill
counsailes.

8 Leauē off from wꝛath, & let goe displeasure: fret
not thy selfe, els shalt thou be moued to do euil.

9 Wicked doers shall be rooted out: and they that
patiently abide the Lord, those shall inherite the land.

10 Yet a litle while, and the vngodly shalbe cleane gone: thou shalt looke after his place, & he shalbe away.

11 But the meeke spirited shall possesse the earth:
and shal be refreshed in the multitude of peace.

**12 The brigodly seeketh counsell against the iust:
and gnasheth vpon him with his teeth.**

13 The Lord shall laugh him to scozne: for he hath
seene that his day is comming.

14 The ungodly haue drawn out the sword, and haue bent their bow: to cast downe the poore and needie, and to slay such as be of a right conuersation.

15 Their

Moneth. The vij. day.

15 Their sword shal go through their owne heart:
and their bow shall be broken.

16 A smal thing that the righteous hath: is better
then great riches of the vngodly.

17 For the armes of the vngodly shalbe broken: and
the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and
their inheritance shall endure for euer.

19 They shall not bee confounded in the perillous
time: and in y^e daies of dearth they shal haue ynough.

20 As for the vngodly they shal perish, and the ene-
mies of the Lorde shall consume as the fat of lambes:
yea, euen as the smoke shall they consume away.

21 The vngodly borroweth and payeth not againe:
but the righteous is merciful and liberall.

22 Such as be blessed of God, shal possesse the land:
and they that be cursed of him, shalbe rooted out.

23 The Lorde ordereth a good mans going: and
maketh his way acceptable to himselfe.

24 Though he fall, he shal not be cast away: for the
Lord vpholdeth him with his hand.

25 I haue bene yong, and nowe am olde: and yet
saw I neuer the righteous forsaken, nor his seed beg-
ging their bread.

26 The righteous is euer mercifull, and lendeth:
and his seed is blessed.

27 Flee from euil, and doe the thing that is good:
and dwell for euermore.

28 For the Lord loueth the thing that is right: hee
forsaketh not his that be godly, but they are preserved
for euer.

29 The righteous shall be punished: as for the seed
of the vngodly, it shalbe rooted out.

30 The righteous shall inherite the land: and dwell
therein for euer.

31 The

Moneth. The vij. day.

31 The mouth of þ righteous is exercised in wisdom: and his tongue wil be talking of iudgement.

32 The lawe of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lorde will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shal perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene bay tree.

37 And I went by, and loe, he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shall bring a man peace at þ last.

39 As for the transgressors, they shall perish together: and the ende of the vngodly is, They shalbe rooted out at the last.

40 But the saluation of þ righteous cometh of the Lord: which is also their strength in þ time of trouble.

41 And the Lord shall stand by them, & saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine in furore. Psal. 38.



Put me not to rebuke (O Lord) in thine Morning anger: neither chasten me in thy heauie prayer. displeasure.

2 For thine arrowes sticke fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones by reason of my sinne.

4 For

Moneth. The viij. day.

4 For my wickedneses are gone ouer my head:
and are like a sore burthen too heauie for me to beare.

5 My wounds stincke, and are corrupt: through
my foolishnes.

6 I am brought into so great trouble and misery:
that I go mourning all the day long.

7 For my loynes are filled with a sore disease: and
there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for
the very disquietnes of my heart.

9 Lorde, thou knowest all my desire: and my gro-
ning is not hid from thee.

10 My heart panteth, my strength hath failed me:
and the sight of mine eyes is gone from me.

11 My louers & my neighbours did stand looking
vpon my trouble: and my kinsmen stood as farre off.

12 They also that sought after my life, layd snares
for mee: and they that went about to doe mee euill,
talked of wickednes, and imagined deceite all the day
long.

13 As for mee, I was like a deafe man and heard
not: and as one that is dumbe, which doeth not open
his mouth.

14 I became euen as a man that heareth not: and
in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou
shalt answere for me, O Lord my God.

16 I haue required that they (euen mine enemies)
should not triumph ouer mee: for when my foot slipt,
they reioyced greatly against me.

17 And I truly am set in the plague: and my hea-
uinesse is euer in my sight.

18 For I will confesse my wickednes: and be sorie
for my sinne.

19 But

Moneth. The viij. day.

19 But mine enemies liue and are mightie: and they that hate me wrongfully are many in number.

20 They also that reward euil for good, are against me: because I folow the thing that good is.

21 Forsake me not, O Lord my God: bee not thou farre from me.

22 Haste thee to helpe me: O Lord God of my saluation.

Dixi, custodiam. Psal. 39.

I Said, I will take heede to my wayes: that I offend not in my tongue.

2 I wil keepe my mouth (as it were with a bridle:) while the bngodly is in my sight.

3 I helde my tongue, and spake nothing: I kept silence, yea, euen from good wordes, but it was paine and grieve to me.

4 My heart was hote within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine ende, and the number of my dayes: that I may be certified how long I haue to liue.

6 Beholde, thou hast made my dayes as it were a spanne long: and mine age is euen as nothing in respect of thee, and verely euery man liuing is altogether vanitie.

7 For man walketh in a vaine shadowe, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And nowe Lorde, what is my hope: truely my hope is euen in thee.

9 Deliuer mee from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth:
for

Moneth. The viij. day.

for it was thy doing.

11 Take thy plague away from mee : I am euen consumed by the meanes of thy heauie hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment : euery man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine eares consider my calling : holde not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 Oh spare mee a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I waited patiently for the Lord: and he inclined vnto me, and heard my calling.

2 He brought mee also out of the horrible pit, out of the myre and clay : and set my feete vpon the rocke, and ordered my going.

3 And he hath put a new song in my mouth: euen a thanksgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lorde: and turned not vnto the proud, and to such as goe about with lies.

6 O Lorde my God, great are thy wonderous workes which thou hast done : like as bee also thy thoughts which are to vsward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them and speake of them: they should be moe then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened,

Moneth. The viij. day.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea, thy lawe is within my heart.

11 I haue declared thy righteousness in the great Congregation: loe, I will not refraine my lippes, O Lord, and that thou knowest.

12 I haue not hid thy righteousness within my heart: my talking hath bene of thy trueth, and of thy saluation.

13 I haue not kept backe thy louing mercie and trueth: from the great Congregation.

14 Withdawe not thou thy mercie from mee, O Lord: let thy louing kindenesse and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such holde vpon me, that I am not able to looke vp: yea, they are mo in number then the haires of mine head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer mee: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backward and put to rebuke that wish me euil.

18 Let them be desolate & rewarded with shame, that say vnto me: fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for me, I am poore and needie: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus

Moneth: The viij. day.

Beatus qui intelligit. Psal. 41.

Euening
prayer.

Blessed is he that considereth the pooze and needie: the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him and keepe him aliue, that hee may bee blessed vpon earth: & deliuer not thou him into the wil of his enemies.

3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sicknesse.

4 I said, Lord be merciful vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of me: when shall he die, and his name perish?

6 And if he come to see me, he speaketh vanitie: and his heart conceiueth falshood within himself, & when he commeth forth, he telleth it.

7 All mine enemies whisper together against me: euen against me do they imagine this euil.

8 Let the sentence of guiltinesse proceed against him: and now that he lieth, let him rise bp no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath laied great waite for me.

10 But be thou mercifull vnto me O Lord: raise thou me bp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemy doeth not triumph against me.

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

Like as the Hart desireth the water brookes: so longeth my soule after thee, O God.

Moneth. The viij. day.

2 My soule is a thirst for God, yea, even for the living God: when shall I come to appeare before the presence of God?

3 My teares haue bene my meate day and night: while they dayly say vnto me, where is nowe thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of prayse and thankes giuing: among such as keepe holy day.

6 Why art thou so full of heauinesse, O my soule: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within me: therefore will I remember thee, concerning the land of Jordan, and the litle hill of Hermon.

9 One deepe calleth another, because of the noise of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lord hath graunted his louing kindnesse on the day time: and in the night season did I sing of him, and make my prayer vnto the God of my life.

11 I will say vnto the God of my strength, why hast thou forgotten me: why goe I thus heauily, while the enemy oppresseth me?

12 My bones are smittē asunder as with a sword: while mine enemies that trouble me, cast me in the teeth.

13 Namely while they say dayly vnto me: where is nowe thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

Moneth. The ix. day.

15 O put thy trust in God: for I will yet thanke him, which is the helpe of my countenance and my God.

Iudica me Deus. Psal. 43.

Give sentence with me, O God, and defende my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I thus heauily, while the enemy oppresseth me?

3 Oh send out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto y altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thanks, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

Morning
prayer.



We haue heard with our eares, O God, our fathers haue tolde vs: what thou hast done in their time of olde.

2 Howe thou hast driuen out the Hea- then with thy hand, and planted them in: howe thou hast destroyed the nations, and cast them out.

3 For they gate not y land in possession through their owne sworde: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fa-
uour

Moneth. The ix. day.

uour vnto them.

5 Thou art my King, O God: send helpe vnto Jacob.

6 Through thee will wee ouerthrowe our enemies: and in thy name will wee treade them vnder that rise vp against vs.

7 For I will not trust in my bowe: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all the day long: and will prayse thy name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backs vpon our enemies: so that they which hate vs, spoyle our goods.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to bee a byword among the heathen: and that the people shake their heads at vs.

16 My confusion is dayly before me: and the shame of my face hath couered me.

17 For the voyce of the flanderer and blasphemer: for the enemy and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy couenant.

Moneth. The ix. day.

15 **O** put thy trust in God: for I will yet thanke him, which is the helpe of my countenance and my God.

Iudica me Deus. Psal. 43.

Give sentence with me, O God, and defende my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I thus heauily, while the enemye oppresseth me?

3 Oh send out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto y altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thanks vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thanks, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

Morning
prayer.



We haue heard with our eares, O God, our fathers haue tolde vs: what thou hast done in their time of olde.

2 Howe thou hast driven out the Hea- then with thy hand, and planted them in: howe thou hast destroyed the nations, and cast them out.

3 For they gate not y land in possession through their owne sworde: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fa-
uour

uour vnto them.

5 Thou art my King, O God: send helpe vnto Jacob.

6 Through thee will wee ouerthrowe our enemies: and in thy name will wee treade them vnder that rise vp against vs.

7 For I will not trust in my bowe: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all the day long: and will prayse thy name for ever.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backs vpon our enemies: so that they which hate vs, spoyle our goods.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to bee a byword among the heathen: and that the people shake their heads at vs.

16 My confusion is dayly before me: and the shame of my face hath couered me.

17 For the voyce of the flanderer and blasphemour: for the enemy and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues forwardly in thy couenant.

Moneth. The ix. day.

16 Our heart is not turned backe : neither our
steps gone out of thy way.

20 No not when thou hast smitten vs into the
place of dragons: and couered vs with the shadowe of
death.

21 If we haue forgotten the name of our God, and
holden vp our hands to any strange God : shall not
God search it out ? for he knoweth the very secrets of
the heart.

22 For thy sake also are we killed all the day long :
and are counted as sheepe appointed to be slaine.

23 Up Lord, why sleepest thou : awake, and be not
absent from vs for euer.

24 Wherefore hidest thou thy face : and forgettest
our miserie and trouble?

25 For our soule is brought lowe , euen vnto the
dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mer-
cies sake.

Eruetauit cor meum. Psal. 45.

My heart is enditing of a good matter: I speake
of the things, which I haue made vnto the
king.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full
of grace are thy lips, because God hath blessed thee for
euer.

4 Gird thee with thy sworde vpon thy thigh, O
thou most mightie : according to thy worship and re-
nowme.

5 Good lucke haue thou with thine honour: ride
on, because of the word of trueth , of meekenesse, and
righteousnesse , and thy right hand shall teache thee
terrible things.

6 Thy arrowes are very sharpe, and the people shalbe subdued vnto thee: euen in the middes among the kings enemies.

7 Thy seate, O God, endureth for euer: the scepter of thy kingdome is a right scepter.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God, euen thy God, hath anointed thee with the oyle of gladnesse aboue thy fellows.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Iuorie palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did stand the Queene in a besture of gold, wrought about with diuers colours.

11 Hearken, O daughter, and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the king haue pleasure in thy beautie: for he is thy God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shalbe brought vnto the King in rayment of needle worke: the Virgins that be her fellows shall beare her company, and shall be brought vnto thee.

16 With ioy and gladnesse shall they be brought: and shall enter into the Kings palace.

17 In steade of thy fathers thou shalt haue children: whom thou mayest make princes in all lands.

Moneth. The ix. day.

18 I will remember thy Name from one generation vnto another : therefore shall the people giue thanks vnto thee world without ende.

Deus noster refugium. Psal. 46.

God is our hope and strength: a very present helpe in trouble.

2 Therefore will not wee feare though the earth be mooued : and though the hills bee caried into the mids of the sea.

3 Though the waters thereof rage & swell : and though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most highest.

5 God is in the middest of her, therefore shall shee not be remooued : God shall helpe her, and that right earely.

6 The Heathen make much adoe, and the kingdomes are mooued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Iacob is our refuge.

8 Come hither, and beholde the workes of the Lord: what destruction he hath brought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iacob is our refuge.

Omnes

Moneth. The ix. day.

Omnes gentes plaudite. Psal. 47.



Clap your hands together, all ye people: Euening
O sing vnto God with the voyce of me: prayer.
Iodie.

2 For the Lord is high, and to be feared: he is the great King vpon all the earth.

3 He shall subdue the people vnder vs: and the nations vnder our feete.

4 He shall chuse out an heritage for vs: euen the worship of Jacob whom he loued.

5 God is gone vp with a merry noise: and the Lord with the sound of the trumpe.

6 O sing prayles, sing prayles vnto our God: O sing prayles, sing prayles vnto our king.

7 For God is the king of all the earth: sing ye prayles with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy seate.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God, which is very high exalted, doeth defend the earth as it were with a shielde.

Magnus Dominus. Psal. 48.

Great is the Lord, and highly to be prayled: in the citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the Northside lyeth the citie of the great King, God is well knowen in her palaces, as a sure refuge.

3 For loe, the kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied, and suddenly cast downe.

A a. iiii.

5 Feare

Moneth. The ix. day.

5 Feare came there vpon them and sorow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as we haue heard, so haue we seene in the citie of the Lord of hostes in the citie of our God: God vpholdeth the same for euer.

8 We waite for thy louing kindnesse, O God: in the middes of thy Temple.

9 O God, according vnto thy Name, so is thy prayse vnto the worlds ende: thy right hand is full of righteousness.

10 Let the mount Sion reioyce, and the daughters of Juda be glad: because of thy iudgements.

11 Walke about Sion, and goe round about her: and tell the towers thereof.

12 Marke well her bulwarke, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

O Heare ye this all ye people: ponder it with your eares all ye that dwell in the world.

2 High and lowe, rich and poore: one with another.

3 My mouth shall speake of wisdom: and my heart shall muse of vnderstanding.

4 I will encline mine eare to the parable: and shewe my darke speech vpon the Harpe.

5 Wherefore should I feare in the dayes of wickednes: and when the wickednes of my heeles compasseth me round about?

6 There be some that put their trust in their goods:
and

Moneth. The ix. day.

and boast themselves in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the lands after their owne names.

12 Neuerthelesse, man will not abide in honour: seeing he may be compared vnto the beastes that perish, this is the way of them.

13 This is their foolishnesse: and their posteritie prayse their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God shall deliuer my soule from the place of hell: for he shall receiue me.

16 Be thou not afraide though one be made rich: or if the glorie of his house be increased.

17 For he shal cary nothing away with him when he dieth: neither shall his pompe followe him.

18 For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall followe the generation of his fathers:
and

Moneth. The x. day.

and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Morning
prayer.

Deus deorum. Psal. 50.



The Lord, euen the most mightie God, hath spoken: and called the world from the rising vp of the sunne vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keepe silence: there shall goe before him a consuming fire, & a mightie tempest shall be stirred vp round about him.

4 He shall call the heauen from aboue: & the earth, that he may iudge his people.

5 Gather my saints together vnto me: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousness: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reprocue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thy house: nor hee goates out of thy foldes.

10 For all the beastes of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I knowe all the foules vpon the mountaines: and the wilde beastes of the fielde are in my sight.

12 If I be hungrie, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest

Moneth. The x. day.

13 Thinkest thou that I will eate Bulls flesh: and drinke the blood of Goates?

14 Offer vnto God thanks giuing: and pay thy bowes vnto the most Highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly saide God: why doest thou preach my lawes, and takest my couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behind thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast beene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceite.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I helde my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I will reprove thee, and set before thee the things that thou hast done.

22 Consider this, ye that forget God: least I plucke you away, and there be none to deliuer you.

23 Who so offereth me thanks and prayse, he honoureth me: and to him that ordereth his conuersation right, will I shewe the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercie vpon me, O G O D, after thy great goodnesse: according vnto the multitude of thy mercies doe away mine offences.

2 Wash me thoroughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledg my faultes: and my sinne

Moneth. The x. day.

is euer before me.

4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Beholde, I was shapen in wickednesse: and in sinne hath my mother conceived me.

6 But loe, thou requirest trueth in the inwarde partes: and shalt make me to vnderstand wisdom secretly.

7 Thou shalt purge me with Hysope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snowe.

8 Thou shalt make me heare of ioy & gladnesse: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeedes.

10 Make me a cleane heart, O God: and renue a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O giue me the comfort of thy helpe againe: and stablish me with thy free spirit.

13 Then shall I teache thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

14 Deliver me from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord: my mouth shall shewe thy prayse.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

Moneth. Thex. day.

18 **O** be fauourable and gracious vnto Sion:
bulde thou the walles of Hierusalem.

19 **T**hen shalt thou bee pleased with the sacrifice
of righteousness, with the burnt offerings and ob-
lations: then shall they offer young bullocks vpon
thine altar.

Quid gloriaris? Psal. 52.

Why boastest thou thy selfe, thou tyrant: that
thou canst doe mischief?

2 **W**hereas the goodnesse of **G O D**: endureth
yet dayly.

3 **T**hy tongue imagineth wickednesse: and with
lies thou cuttest like a sharpe rasor.

4 **T**hou hast loued vnrighteousnesse more then
goodnes: and to talke of lies more then righteousness.

5 **T**hou hast loued to speake all wordes that may
doe hurt: **O** thou false tongue.

6 **T**herefore shall **G o d** destroy thee for euer: he
shall take thee and plucke thee out of thy dwelling,
and roote thee out of the land of the liuing.

7 **T**he righteous also shall see this, and feare: and
shall laugh him to scorne.

8 **L**oe, this is the man that tooke not **G o d** for his
strength: but trusted vnto the multitude of his riches,
and strengthened himselfe in his wickednesse.

9 **A**s for me, **I** am like a greene **O**liue tree in the
house of **G o d**: my trust is in the tender mercie of **G o d**
for euer and euer.

10 **I** will alwayes giue thanks vnto thee for that
thou hast done: and **I** will hope in thy Name, for thy
Saints like it well.

Dixit insipiens. Psal. 53.

The foolish body hath saide in his heart: There is
no **G o d**.

Euening
prayer.
2 Corrupt

Moneth. The x. day.

2 Corrupt are they, and become abominable in their wickednesse: there is none that doeth good.

3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without vnderstanding & worke wickednesse: eating vp my people as if they would eat bread: they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: oh that the Lord would deliuer his people out of captiuitie.

8 Then should Jacob reioyce: and Israel should be right glad.

Deus in nomine. Psal. 54.

SAue me, O God, for thy names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the wordes of my mouth.

3 For strangers are risen vp against me: and tyrants, which haue not God before their eyes, seeke after my soule.

4 Beholde, God is my helper: the Lord is with them that vpholde my soule.

5 He shall reward euill vnto mine enemies: destroy thou them in thy trueth.

6 An offering of a free heart will I giue thee, and prayse

Moneth. The x. day.

praise thy name, O Lorde: because it is so comfortable.

7 For he hath deliuered me out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus.

Psal. 55.

Hear my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto me, and heare me: howe I mourne in my prayer, and am vexed.

3 The enemy crieth so, and the vngodly commeth on so fast: for they are minded to doe me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed me.

6 And I saide, O that I had wings like a doue: for then would I flee away, and be at rest.

7 Loe, then would I get me away farre off: and remaine in the wilderness.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues, O Lorde, and diuide them: for I haue spied vnrighteousnesse, and strife in the citie.

10 Day and night they goe about within the walles thereof: mischief also and sorowe are in the middes of it.

11 Wickednesse is therein: deceite, and guile goe not out of their streetes.

12 For it is not an open enemy that hath done me this dishonour: for then I could haue borne it.

13 Neither

Moneth. The x. day.

13 Neither was it mine aduersarie that did magnifie himselfe against me: for then peradventure I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweete counsell together: and walked in the house of God as friends.

16 Let death come hastily vpon them, & let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lorde shall saue me.

18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.

19 It is he that hath deliuered my soule in peace from the battell that was against me: for there were many with me.

20 Yea, euen God that endureth for euer shall heare me, and bring them downe: for they will not turne, nor feare God.

21 He laide his handes vpon such as be at peace with him: and he brake his couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swords.

23 O cast thy burthen vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood thirstie and deceitfull men shall not liue out halfe their dayes: neuerthelesse, my trust shall be in thee, O Lord.

Miserere

Miserere mei Deus.

Psal. 56.

BE mercifull vnto me, O God, for man Morning
goeth about to deuoure me: he is dayly prayer.
fighting and troubling me.

2 Mine enemies are dayly in hand
to swallow me vp: for they be many that
fight against me, O thou most Highest.

3 Neuerthelesse, though I am sometime afraide:
yet put I my trust in thee.

4 I will prayse God because of his word: I haue
put my trust in God, and will not feare what flesh can
doe vnto me.

5 They dayly mistake my wordes: all that they
imagine, is to doe me euill.

6 They holde all together, and keepe themselves
close: and marke my steps, when they lay waite for
my soule.

7 Shall they escape for their wickednesse: thou
O God, in thy displeasure shall cast them downe.

8 Thou tellest my flittings, put my teares into
thy bottell: are not these things noted in thy booke?

9 Whensoever I call vpon thee, then shall mine
enemies be put to flight: this I know, for God is on
my side.

10 In Gods word will I reioyce: in the Lords
word will I comfort me.

11 Yea, in God haue I put my trust: I will not be
afraide what man can doe vnto me.

12 Vnto thee, O God, will I pay my bowes: vnto
thee will I giue thanks.

13 For thou hast deliuered my soule from death,
and my feete from falling: that I may walke before
God in the light of the liuing.

Moneth. The xi. day.

Miserere mei Deus.

Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadowe of thy wings shall be my refuge, vntill this tyrannie be ouerpast.

2 I will call vpon the most high God: even vnto the God that shall performe the cause which I haue in hand.

3 He shall send from heauen: and saue me from the reproofe of him that would eate me vp.

4 God shall send forth his mercie and trueth: my soule is among Lions.

5 And I lie even among the children of men that are set on fire: whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue laide a net for my feete, and pressed downe my soule: they haue digged a pit before me, and are fallen into the middest of it themselves.

8 My heart is fired, O God, my heart is fired: I will sing and giue prayse.

9 Awake my glory, awake Lute and Harpe: I my selfe will awake right earely.

10 I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnes of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si

Moneth. The xi. day.

Si vere vtique. Psal. 58.

ARe your mindes set vpon righteousnesse, O ye Congregation: and doe ye iudge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischief in your heart vpon the earth: and your handes deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: as soone as they be borne they goe astray, and speake lies.

4 They are as venemous as the poyson of a Serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voyce of the Charmer: charme he neuer so wisely.

6 Breake their teeth O God, in their mouthes, smite the iawe bones of the Lions, O Lorde: let them fall away like water that runneth apace, and when they shoothe their arrowes, let them be rooted out.

7 Let them consume away like a fraile, and be like the vntimely fruite of a woman: and let them not see the Sunne.

8 O reuer your pots be made hot with thornes: so let indignation bere him, euen as a thing that is rawe.

9 The righteous shall reioyce when he seeth the vengeance: he shall wash his footesteps in the blood of the vngodly.

10 So that a man shall say, verily there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Moneth. The xi. day.

Eripe me de inimicis.

Psal. 59.

Euening
prayer.



Deliver me from mine enemies, O God: defende me from them that rise bp against me.

2 O deliver me from the wicked doers: and saue me from the bloodthirstie men.

3 For loe, they lie waiting for my soulet: he mightie men are gathered against me, without any offence or fault of me, O Lord.

4 They runne and prepare themselves without my fault: arise thou therefore to helpe me, and beholde.

5 Stand bp, O Lorde G O D of hostes, thou God of Israel, to visite all the Heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the Euening: they grinne like a dogge, and runne about through the citie.

7 Behelde, they speake with their mouth, and swords are in their lips: for who doth heare?

8 But thou, O Lorde, shalt haue them in derision: and thou shalt laugh all the Heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plenteously: and G O D shall let me see my desire vpon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe. O Lord, our defence.

12 For the same of their mouth, and for the words

Moneth. The xi. day.

wordes of their lips, they shall be taken in their pride:
and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them,
that they may perish: and knowe that it is **G O D**
which ruleth in Jacob, and vnto the endes of the
world.

14 And in the euening they will returne: grinne
like a dog, and will goe about the citie.

15 They will runne here and there for meate: and
grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will
praise thy mercie betimes in the morning: for thou
hast beene my defence and refuge in the day of my
trouble.

17 Vnto thee, O my strength, will I sing: for
thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, and scattered vs a-
broad: thou hast also beene displeased, O turne
thee vnto vs againe.

2 Thou hast mooued the land, and diuided it:
heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauie things:
thou hast giuen them a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee:
that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe
me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce
and diuide Sichem: and mete out the valley of Su-
coth.

7 Gilead is mine, and Manasses is mine: E-
phraim

B b. iii.

Moneth. The xi. day.

phraim also is the strength of my head, Juda is my lawgiuer.

8 Moab is my washpot, ouer Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will leade me into the strong citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God shall we doe great actes: for it is he that shall tread downe our enemies.

Exaudi Deus. Psal. 61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the endes of the earth will I call vnto thee: when my heart is in heauinesse.

3 O set me vp vpon the rocke that is higher then I: for thou hast beene my hope, and a strong tower for me against the enemye.

4 I will dwell in thy tabernacle for euer: and my trust shall be vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy name.

6 Thou shalt graunt the king a long life: that his peeres may endure throughout all generations.

7 He shall dwell before God for euer: O prepare thy louing mercie and faithfulnessse, that they may preserue him.

8 So will I alwayes sing prayse vnto thy name: that I may dayly performe my vowes.

Nonne

Moneth. The xii. day.

Nonne Deo. Psal. 62.



My soule truely waiteth still vpon God : Morning
for of him cometh my saluation. prayer.

2 He verily is my strength and my
saluation: he is my defence, so that I
shall not greatly fall.

3 Howe long will ye imagine mischief against
every man: ye shall be slaine all the sort of you, yea, as
a tottering wall shall ye be, and like a broken hedge.

4 Their deuise is only how to put him out whom
God will exalt: their delight is in lyes, they giue
good words with their mouth, but curse with their
heart.

5 Neuerthelesse, my soule, waite thou still vpon
God: for my hope is in him.

6 He truely is my strength and my saluation: he
is my defence, so that I shall not fall.

7 In God is my health and my glorie: the rocke
of my might, and in God is my trust.

8 I put your trust in him alway, yee people:
poure out your heartes before him, for God is our
hope.

9 As for the children of men, they are but vaine:
the children of men are deceitfull vpon the waighes,
they are altogether lighter then vanitie it selfe.

10 I trust not in wrong and robberie, giue not
your selues vnto vanitie: if riches increase, let not
your heart vpon them.

11 God spake once and twice: I haue also heard
the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou
rewardest every man according to his worke.

Moneth. The xii. day.

Deus, Deus meus. Psal. 63.

O God, thou art my God: earnestly will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and drie land, where no water is.

3 Thus haue I looked for thee in holines: that I might beholde thy power and glory.

4 For thy louing kindnes is better then the life it selfe: my lips shall prayse thee.

5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy name.

6 My soule shall be satisfied, even as it were with marrow and fatnesse: when my mouth prayseth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast beene my helper: therefore vnder the shadowe of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the king shall reioyce in God, all they also that sweare by him shall be commended: for the mouth of them that speake lies, shall be stopped.

Exaudi Deus. Psal. 64.

Hear my voyce, O God, in my prayer: preserve my life from feare of the enemye.

2 Hide me from the gathering together of the frowarde: and from the insurrection of wicked doers.

3 which

3 Which haue whet their tongue like a sworde:
and shoote out their arrowes, euen bitter wordes.

4 That they may priuily shoote at him which is
perfect: suddenly doe they hit him, and feare not.

5 They courage themselves in mischief: & com-
mune among themselves howe they may lay snares,
and say that no man shall see them.

6 They imagine wickednesse, and practise it: that
they keepe secreete among themselves, euey man in
the deepe of his heart.

7 But God shall suddenly shoote at them with a
swift arrowe: that they shall be wounded.

8 Yea their owne tongues shall make them fall:
in so much that who so seeth them, shall laugh them
to scorne.

9 And all men that see it, shall say, This hath God
done: for they shall perceiue that it is his worke.

10 The righteous shall reioyce in the Lorde, and
put his trust in him: and all they that are true of
heart, shall be glad.

Te decet hymnus. Psal. 65.



Thou, O God, art prayesd in Sion: and Euening
prayer.
vnto thee shall the bowe be perfourmed
in Hierusalem.

2 Thou that hearest the prayer: vnto
thee shall all flesh come.

3 My misdeedes preuaile against me: oh be thou
mercifull vnto our sinnes.

4 Blessed is the man whom thou choosett, and
receiuest vnto thee: he shall dwell in thy court, and
shall be satisfied with the pleasures of thy house, euen
of thy holy Temple.

5 Thou

Moneth. The xii. day.

5 Thou shalt shewe vs wonderfull things in thy
righteousnesse, O God of our saluation: thou that art
the hope of all the ends of the earth, and of them that
remaine in the broad sea.

6 Which in his strength setteth fast the moun-
taines: and is girded about with power.

7 Which stilleth the raging of the sea: & the noise
of his waues, and the madnesse of his people.

8 They also that dwell in the uttermost partes of
the earth, shalbe afraide at thy tokens: thou that ma-
kest the out goings of the morning and euening to
prayse thee.

9 Thou visitest the earth, and blessest it: thou ma-
kest it very plenteous.

10 The riuer of God is full of water: thou prepa-
rest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest
raine into the little valleys thereof: thou makest it
soft with the drops of raine, and blessest the encrease
of it.

12 Thou crownest the yeere with thy goodnesse:
and thy cloudes drop fatnesse.

13 They shall drop vpon the dwellings of the wil-
dernesse: and the little hilles shall reioyce on euery
side.

14 The foldes shall be full of sheepe: the valleys al-
so shall stand so thicke with corne, that they shall laugh
and sing.

Iubilate Deo, Psal. 66.

O Be ioyfull in God all ye lands: sing prayles vnto
the honour of his name, make his prayse to be
glorious.

2 Say vnto God, O howe wonderfull art thou
in

in thy workes: through the greatnesse of thy power shall thine enemies be found liars vnto thee.

3 For all the world shal worship thee: sing of thee, and prayse thy name.

4 O come hither, and behold the workes of God: how wonderfull he is in his doing towarde the children of men.

5 He turned the sea into drie land: so that they went through the water on foote, there did we reioyce thereof.

6 He ruleth with his power for ever, his eyes beholde the people: and such as will not beleue, shall not be able to exalt themselves.

7 O praise our God, ye people: and make the voice of his praise to be heard.

8 Which holdeth our soule in life: and suffereth not our feete to slip.

9 For thou O God, hast proued vs: thou also hast tryed vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went through fire and water, and thou broughtest vs out into a wealthy place.

12 I will goe into thy house with burnt offrings: and will pay thee my vowes which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullockes and goates.

14 O come hither and hearken all ye that feare God: and I will tell you what he hath done for my soule.

Moneth. The xiii. day.

15 I called vnto him with my mouth: and gaue him prayes with my tongue.

16 If I incline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard me: and considered the voyce of my prayer.

18 Praise be God, which hath not cast out my prayer: nor turned his mercie from me.

Deus misereatur. Psal. 67.

God be mercifull vnto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may be knowne vpon earth: thy sauing health among all nations.

3 Let the people praise thee, O God: yea, let al the people praise thee.

4 O let the nations reioyce and be glad, for thou shalt iudge the folke righteously: and gouerne the nations vpon the earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, euen our owne God, shall giue vs his blessing.

7 God shall blesse vs: and all y^e ends of the world shall feare him.

Exurgat Deus. Psal. 68.

Morning
prayer.



Domine Deus arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanissheth, so shalt thou drive them away: and like as waxe melteth at the fire, so let the vngodly perish at the presence of God.

3 But

Moneth. The xiii. day.

3 But let the righteous be glad and reioyce before God: let them also be merrie and ioyfull.

4 O sing vnto **G D**, and sing prayſes vnto his name: magnifie him that rideth vpon the heauens as it were vpon an horſe, prayſe him in his name, yea, and reioyce before him.

5 He is a father of the fatherleſſe, and defendeth the cauſe of the widowes: euen God, in his holy habitation.

6 He is the God that maketh men to be of one minde in an houſe, and bringeth the priſoners out of captiuitie: but letteth the runnagates continue in ſcarnenelle.

7 O **G D**, when thou wenteſt forth before the people: when thou wenteſt through the wilderneſſe.

8 The earth ſhooke, and the heauens dropped at the preſence of **G D**: euen as Sinai alſo was moued at the preſence of God, which is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious raine vpon thine inheritance: and reſreſhedſt it when it was wearie.

10 Thy Congregation ſhall dwell therein: for thou, O God, haſt of thy goodneſſe prepared for the poore.

11 The Lord gaue the worde: great was the company of the Preachers.

12 Kings with their armies did flee and were diſcomfited: and they of the houſhold diuided the ſpoyle.

13 Though ye haue lye among the pots, yet ſhall ye be as the wings of a Dove: that is couered with ſiluer wings, and her feathers like gold.

14 When the Almighty ſcattered kings for their ſake:

Moneth. The xiii. day.

lake: then were they white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye so ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The charets of God are twentie thousand, euen thousands of Angels: and the Lorde is among them, as in the holy place of Sinai.

18 Thou art gone bp on high, thou hast led captiuitie captiue, and receiued gifts for men: yea, euen for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord dayly: euen the God which helpeth vs, and powreth his benefites vpon vs.

20 He is our God, euen the God of whom cometh saluation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairie scalpe of such a one as goeth on still in his wickednesse.

22 The Lorde hath saide, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 That thy foote may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seene, O God, how thou goest: howe thou my God and King goest in the Sanctuarie.

25 The singers goe before, the minstrels followe after: in the middell are the damosels playing with the timbrels.

26 Give thanks, O Israel, vnto God the Lord
in

Moneth. The xiii. day.

in the congregations: from the ground of the heart.

27 There is Iſſe Benjamin their ruler, and the princes of Iuda their counsell: the princes of Zabulon, and the princes of Nephtali.

28 Thy God hath sent forth strength for thee: stablish the thing. O God, that thou hast wrought in vs,

29 For thy Temples sake at Hierusalem: so shall kings bring presents vnto thee.

30 When the companie of the speare men, and multitude of the mightie are scattered abroad among the beastes of the people, so that they humbly bring peeces of siluer: and when he hath scattered the people that delight in warre.

31 Then shall the Princes come out of Egypt: the Moziars land shall soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing prayſes vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: loe, he doeth send out his voyce, yea, and that a mightie voyce.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the cloudes.

35 O God, wonderful art thou in thy holy places: euen the God of Israel, he will giue strength and power vnto his people, blessed be God.

Saluum me fac.

Pſal. 69.



Salue me, O God: for the waters are come in, euen vnto my soule.

Euening
prayer.

2 I ſticke faſt in the deepe mire where no ground is: I am come into deepe waters, ſo that the floods runne ouer me.

I am wearie of crying, my throat is drie: my
ſight

Moneth. The xiii. day.

Right falleth me for waiting so long vpon my God.

4 They that hate me without a cause, are more then the haire of my head: they that are mine enemies, and would destroy me guiltlesse, are mightie.

5 I paide them the things that I neuer tooke: God, thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lorde God of hostes, be ashamed for my cause: let not those that seeke thee, be confounded through me, O Lorde God of Israel.

7 And why: for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an alien vnto my mothers children.

9 For the zeale of thy house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and chastered my selfe with fasting: and that was turned to my reproofe.

11 I put on sackecloth also: and they rested vpon me.

12 They that sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

15 Take me out of the mire, that I sinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne me, neither let the deepe swallowe me vp: and let not the pit shut her mouth vpon me.

17 Heare

Moneth. The xiii. day.

17 Heare me, O Lorde, for thy louing kindnesse is comfortable : turne thee vnto me , according to the multitude of thy mercies.

18 And hide not thy face from thy seruant , for I am in trouble: oh haste thee, and heare me.

19 Drawe nigh vnto my soule , and saue it : oh deliuer me, because of mine enemies.

20 Thou hast knowen my reproofe , my shame, and my dishonour : mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart , I am full of heavinesse : I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate : and when I was thirstie, they gaue me vineger to drinke.

23 Let their table bee made a snare to take them selues withall : and let the things, that should haue beene for their wealth , be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not : and euer bowe downe their backs.

25 Powre out thine indignation vpon them : and let thy wrathfull displeasure take holde of them.

26 Let their habitation be voide : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talke howe they may bere them whom thou hast wounded.

28 Let them fall from one wickednes to another : and not come into thy righteousness.

29 Let them be wiped out of the booke of the liuing ; and not be written among the righteous.

Moneth. The xiii. day.

30 As for me, when I am poore and in heauinesse:
thy helpe, O God, shall lift me vp.

31 I will praise the name of God with a song: and
magnifie it with thankesgiuing.

32 This also shall please the Lord: better then a
bullocke that hath hornes and hooves.

33 The humble shall consider this, and be glad:
seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth
not his prisoners.

35 Let heauen and earth prayse him: the sea and
all that moueth therein.

36 For God will saue Sion, and builde the cities
of Iuda: that men may dwell there, and haue it in
possession.

37 The posteritie also of his seruants shall inhe-
rite it: and they that loue his name, shall dwell therein.

Deus in adiutorium. Psal. 70.

Haste thee, O God, to deliuer me: make haste to
helpe me, O Lord.

2 Let them be ashamed & confounded that seeke
after my soule: let them be turned backward and put
to confusion that wish me euill.

3 Let them for their reward be soone brought to
shame: that crie ouer me, There, there.

4 But let all those that seeke thee, be ioyfull and
glad in thee: and let all such as delight in thy salua-
tion, say alway, The Lord be praysed.

5 As for me, I am poore and in miserie: haste thee
vnto me, O God.

6 Thou art my helper and my redeemer: O Lord,
make no long tarying.

In te

Moneth. The xiiii. day.

In te Domine speraui. Psal. 71.

In thee, O Lorde, haue I put my trust, Morning
let me neuer be put to confusion: but rid prayer.
me, and deliuer me in thy righteous-
nesse, encline thine eare vnto me, and
saue me.

2 Be thou my strong hold, whereunto I may al-
way resort: thou hast promised to helpe me, for thou
art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the
ungodly: out of the hand of the unrighteous and
cruell man.

4 For thou, O Lorde God, art the thing that I
long for: thou art my hope euen from my youth.

5 Through thee haue I bin holden vpeuer since
I was borne: thou art he that tooke me out of my mo-
thers wombe, my prayse shall be alway of thee.

6 I am become as it were a monster vnto many:
but my sure trust is in thee.

7 O let my mouth be filled with thy prayse: that
I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me
not when my strength faileth me.

9 For mine enemies speake against me, and they
that lay waite for my soule, take their counsaile to-
gether, saying: God hath forsaken him, persecute
him and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God, hast
thee to helpe me.

11 Let them be confounded and perish, that are a-
gainst my soule: let them be couered with shame and
dishonour, that seeke to doe me euill.

12 As for me, I will patiently abide alway: and
will prayse thee more and more.

Cc. ii.

13 My

Moneth. The xiiii. day.

13 My mouth shall dayly speake of thy righteous-
nesse and saluation: for I knowe no ende thereof.

14 I will goe forth in the strength of the Lorde
God: and will make mention of thy righteousness
onely.

15 Thou, O God, hast taught me from my youth
vp vntill now: therefore will I tell of thy wonderful
workes.

16 Forsake me not, O God, in mine old age, when
I am gray headed: vntill I haue shewed thy strength
vnto this generation, and thy power to all them that
are yet to come.

17 Thy righteousness, O God, is very high, and
great things are they that thou hast done: O God,
who is like vnto thee?

18 O what great troubles and aduersities hast
thou shewed me, and yet diddest thou turne and re-
fresh me: yea, and broughtest me from the deepe of the
earth againe.

19 Thou hast brought me to great honour: and
comforted me on euery side.

20 Therefore will I praise thee and thy faithful-
nes, O God, playing vpon an instrument of musicke:
vnto thee will I sing vpon the Harpe, O thou holy
one of Israel.

21 My lips will be faine when I sing vnto thee:
and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousness
all the day long: for they are confounded, and brought
vnto shame that seeke to doe me euill.

Deus iudicium. Psal. 72.

Give the king thy iudgements, O God: and thy
righteousnes vnto the kings sonne.

2 Then shall he iudge the people according vnto
right:

Moneth. The xiiii. day.

right : and defend the poore.

3 The mountaines also shal bring peace: and the litle hils righteousness vnto the people.

4 He shal keepe the simple folke by their right: defend the children of the poore, and punish the wrong doer.

5 They shal feare thee as long as y Sunne and Moone endureth: from one generation to another.

6 Hee shal come downe like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time shal the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shalbe also from the one Sea to the other: and from the flood vnto the worlds ende.

9 They that dwell in the wilderness shall kneele before him: his enemies shall licke the dust.

10 The kings of Tharsis and of the Isles shal giue presents: the kings of Arabia and Saba shal bring gifts.

11 All kings shall fall downe before him: all nations shall doe him seruice.

12 For he shal deliuer the poore when he crieth: the needie also, and him that hath no helper.

13 He shalbe fauourable to the simple and needie: and shal preserue the soules of the poore.

14 He shal deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 He shal liue, and vnto him shalbe giuen of the golde of Arabia: prayer shall be made euer vnto him, and dayly shall he be prayesd.

16 There shal be an heape of corne in the earth high vpon the hils: his fruite shal shake like Li-

Moneth. The xiiii. day.

barrus, and shalbe greene in the cttie, like grasse vpon the earth.

17 His name shall endure for euer, his name shall remaine vnder the Sunne among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, euen the God of Israel: which onely doeth wonderous things.

19 And blessed be the name of his Maiestie for euer: and all the earth shall be filled with his maiestie, Amen. Amen.

Quàm bonus Israel. Psal. 73.

Euening
prayer.



Truely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheles, my feete were almost gone: my treadings had welnigh slipt.

3 And why? I was grieved at the wicked: I doe also see the vngodly in such prosperitie.

4 For they are in no perill of death: but are lustie and strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and ouerwhelmed with crueltie.

7 Their eyes swell with fainesse: and they doe even what they lust.

8 They corrupt other, and speake of wicked blasphemie: their talking is against the most Highest.

9 For they stretch forth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and there out take they no small aduantage.

11 Tush say they, howe should God perceiue it:

Moneth. The xiiii. day.

is there knowledge in the most Highest?

12 Loe, these are the vngodly, these prosper in the world, and these haue riches in possession: and I said, Then haue I cleansed my heart in baine, and washed my hands in innocencie.

13 All the day long haue I beene punished: and chastened euery morning.

14 Yea, and I had almost saide euen as they: but loe, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Untill I went into the Sanctuarie of God: then vnderstood I the end of these men.

17 Namely, howe thou doest set them in slipperie places: and castest them downe, and destroyest them.

18 Oh howe suddenly doe they consume: perish, and come to a fearefull end?

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to banish out of the Citie.

20 Thus my heart was grieved: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuerthelesse, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receiue me with glorie.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is

Moneth. The xiiij. day.

the strength of my heart, and my portion for ever.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy workes in the gates of the daughter of Sion.

Vt quid Deus? Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?

2 I thinke vpon thy congregation: whom thou hast purchased and redeemed of olde.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feete, that thou mayest vtterly destroy euery enemy: which hath done euill in thy sanctuarie.

5 Thine aduersaries roare in the middes of thy Congregations: and set vp their banners for tokens.

6 He that hewed timber afore out of the thicke trees: was known to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire vpon the holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they said in their hearts, Let vs make haucke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one prophet

phet more : no not one is there among vs that vnderstandeth any more.

11 O God, howe long shall the aduersarie doe this dishonour: howe long shall the enemye blaspheme thy name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemye?

13 For God is my king of olde : the helpe that is done vpon earth, he doeth it himselfe.

14 Thou diddest diuide the Sea through thy power: thou brakest the heads of the Dragons in the waters.

15 Thou smotest the heads of Liuiathan in pieces: and gauest him to be meate for the people in the wilderness.

16 Thou broughtest out fountaines and waters out of the hard rockes: thou driedst vp mightie waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Sommer and Winter.

19 Remember this, O Lord, how the enemye hath rebuked: and howe the foolish people hath blasphemed thy Name.

20 O deliuer not the soule of thy Turtle Dove vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Looke vpon the couenant: for all the earth is full of darkenesse, and cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needie giue prayse vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember

Moneth. The xiiij. day.

the strength of my heart, and my portion for ever.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy workes in the gates of the daughter of Sion.

Vt quid Deus? Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?

2 I thinke vpon thy congregation: whom thou hast purchased and redeemed of olde.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feete, that thou mayest vtterly destroy euery enemy: which hath done euill in thy sanctuary.

5 Thine aduersaries roare in the middes of thy Congregations: and set vp their banners for tokens.

6 He that hewed timber afore out of the thicke trees: was knowne to bring it to an excellent worke.

7 But nowe they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire vpon the holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea, they said in their hearts, Let vs make ha-uocke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one prophet

phet more: no not one is there among vs that vnderstandeth any more.

11 O God, howe long shall the aduersarie doe this dishonour: howe long shall the enemye blaspheme thy name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemye?

13 For God is my king of olde: the helpe that is done vpon earth, he doeth it himselte.

14 Thou diddest diuide the Sea through thy power: thou brakest the heads of the Dragons in the waters.

15 Thou smotest the heads of Liuiathan in pieces: and gauest him to be meate for the people in the wilderness.

16 Thou broughtest out fountaines and waters out of the hard rockes: thou driedst vp mightie waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Sommer and Winter.

19 Remember this, O Lord, how the enemye hath rebuked: and howe the foolish people hath blasphemed thy Name.

20 O deliuer not the soule of thy Turtle Dove vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Looke vpon the couenant: for all the earth is full of darkenesse, and cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needie giue prayse vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember

Moneth. The xv. day.

remember howe the foolish man blasphemeth thee dayly.

24 Forget not the boyce of thine enemies: the presumption of them that hate thee, encreaseth ever more and more.

Confitebimur tibi. Psal. 75.

Morning
prayer.



Vnto thee, O God, doe we giue thanks: yea, vnto thee doe we giue thanks.

2 Thy name also is so high: and that doe thy wonderous workes declare.

3 When I receiue the congregation: I shall iudge according vnto right.

4 The earth is weake, and all the inhabiteurs thereof: I beare bp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not bp your horne.

6 Set not bp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East nor from the West: nor yet from the South.

8 And why? God is the iudge: he putteth downe one, and setteth bp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mirt, and he powreth out of the same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I will talke of þ God of Jacob: and praise him for ever.

12 All the hornes of þ vngodly also will I breake: and the hornes of the righteous shall be exalted.

Notus in Iudæa. Psal. 76.

For Iurie is God knowen: his name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrowes of the bowe: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proude are robbed, they haue slept their sleepe: and all the men, whose hands were mightie, haue found nothing.

6 At thy rebuke, O God of Jacob: both the charret and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angrie?

8 Thou diddest cause thy iudgement to be heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon the earth.

10 The fiercenesse of man shall turne to thy praise: and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all ye that are round about him: bring presents vnto him that ought to be feared.

12 He shall refraine the spirite of princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will crie vnto God with my voyce: euen vnto God will I crie with my voyce, and he shall hearken vnto me.

2 In the time of my trouble I sought the Lorde: my soze ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so feeble

Moneth. The xv. day.

ble that I cannot speake.

5 I haue considered the dayes of olde : and the peeres that are past.

6 I call to remembrance my song: & in the night I commune with mine owne heart, and search out my spirits.

7 Will the Lord absent himselfe for euer: and wil he be no more intreated?

8 Is his mercie cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and will he shut bp his louing kindnes in displeasure?

10 And I saide, It is mine owne infirmitie: but I will remember the peeres of the right hand of the most highest.

11 I will remember the workes of the Lord: and call to mind thy wonders of olde time.

12 I will thinke also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Jacob and Joseph.

16 The waters sawe thee, O God, the waters sawe thee, and were afraide: the depthes also were troubled.

17 The cloudes powzed out water, the aire thundered: and thine arrowes went abroade.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued, and shooke withall.

19 Thy way is in the Sea, and thy pathes in the great

Moneth. The xv. day.

great waters : and thy footesteps are not known.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite popule. Psal. 78.

Hear my lawe, O my people: encline Euening
your eares vnto the wordes of my prayer.
mouth.

2 I will open my mouth in a para-
ble: I will declare hard sentences of old.

3 Which we haue heard and knowen : and such
as our fathers haue tolde vs.

4 That wee should not hide them from the chil-
dren of the generations to come : but to shewe the ho-
nour of the Lord, his mightie and wonderfull works
that he hath done.

5 He made a couenant with Jacob, and gaue Is-
rael a law: which he commaunded our forefathers to
teach their children.

6 That their posteritie might knowe it : and the
children which were yet vnborne.

7 To the intent that when they came by: they
might shewe their children the same.

8 That they might put their trust in God : and
not to forget the workes of God, but to keepe his com-
mandements.

9 And not to be as their forefathers, a faithlesse
and stubburne generation : a generation that set not
their heart aright, and whose spirit cleaueth not sted-
fastly vnto God.

10 Like as the children of Ephraim : which being
harnessed and carying bowes, turned themselves
backe in the day of battell.

11 They kept not the couenant of God: and would
not walke in his lawe.

12 But

Moneth. The xv. day.

12 But forgate what he had done: and the wonderfull worke that he had shewed for them.

13 Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the felde of Zoan.

14 He diuided the sea, and let them goe through: he made the waters to stand on an heape.

15 In the day time also hee ledde them with a cloude: and all the night through with a light of fire.

16 He claue the hard rockes in the wildernes: and gaue them drinke thereof, as it had beene out of the great depth.

17 He brought waters out of the stonie rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meate for their lust.

20 They spake against God also, saying: shall God prepare a table in the wilderness?

21 He smote the stonie rocke in deede, that the water gushed out, and the streames flowed withall: but can hee giue bread also, or prouide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came by heauie displeasure against Israel.

23 Because they beleued not in God: and put not their trust in his helpe.

24 So he commanded the cloudes aboue: and opened the doores of heauen.

25 He rayned downe Manna also vpon them
for

Moneth. The xv. day.

for to eat: and gaue them foode from heauen.

26 So man did eate Angels foode: for hee sent them meate ynough.

27 He caused the East winde to blowe vnder heauen: and through his power he brought in the South-west winde.

28 He rayned flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 He let it fall among their tents: euen rounde about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But while yet meate was yet in their mouthes, the heauie wrath of God came vpon them, and slue the welthiest of them: yea and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleued not his wonderous workes.

33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.

34 When he slue them, they sought him: and turned them earely, and inquired after God.

35 And they remembered, that God was their strength: and that the high God was their redeemer.

36 Neuerthelesse, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so mercifull that he forgave their misdeedes: and destroyed them not.

39 Yea many a time turned hee his wrath away: and

Moneth. The xv. day.

and woulde not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wilderness: and grieued him in the desert.

42 They turned backe and tempted God: and moued the holy one of Israel.

43 They thought not of his hand: and of the day when hee deliuered them from the hand of the enemy.

44 Howe he had wrought his miracles in Egypt: and his wonders in the felde of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them and deuoured them vp: and frogs to destroy them.

47 He gaue their fruite vnto the Caterpillar: and their labour vnto the Grasshopper.

48 He destroyed their vines with haile stones: and their Mulberie trees with the frost.

49 He smote their Cattell also with haile stones, and their flockes with hote thunder bolts.

50 He cast vpon them by furiousnesse of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, hee ledde them forth

Moneth. . The xv. day.

foorth like sheepe : and caried them in the wildernesse like a flocke.

54 He brought them out safely that they shoulde not feare: & ouerwhelmed their enemies with the sea.

55 And brought them within the borders of his Sanctuarie : euen to his mountaine which he purchased with his right hand.

56 He cast out the heathen also befoze them : caused their land to be diuided among them for an heritage, & made y^e tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bowe.

59 For they grieved him with their hill altars: and prouoked him to displeasure with their images.

60 When God heard this, he was wroth: and tooke sore displeasure at Israel.

61 So that he forsooke the Tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuitie: and their beautie into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not giuen to marriage.

65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

Moneth. The xvi. day.

69 But chose the tribe of Juda: euen the hill of Sion, which he loued.

70 And there he builded his temple on high: and laide the foundation of it like the ground which he hath made continually.

71 He chose David also his seruant: & tooke him away from the shepescolds.

72 As hee was following the ewes great with young ones, he tooke him: that he might feede Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull & true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning
prayer.



God, the heathen are come into thine inheritance: thy holy temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodie of thy seruants haue they giuen to be meate vnto foules of the aire: and the flesh of thy saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to burie them.

4 We are become an open shame to our enemies: a very scoone and derision vnto them that are round about vs.

5 Lord, howe long wilt thou be angry: shall thy ielousie burne like fire for euer?

6 Poure out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdoms that haue not called vpon thy name.

7 For they haue deuoured Jacob: and laid waste his dwelling place.

8 Remember not our old sinnes, but haue mer-
cie

Moneth. The xvi. day.

cie vpon vs, and that soone: for we are come to great
miserie.

9 Helpe vs, O God of our saluation, for the glorie
of thy name: O deliuer vs, and be mercifull vnto our
sinnes for thy names sake.

10 Wherefore doe the heathen say: Where is now
their God?

11 ¶ Let the vengeance of thy seruants blood that
is shed; be openly shewed vpon y^e heathen in our sight.

12 ¶ let the sorrowfull sighing of the prisoners
come before thee: according to the greatnesse of thy
power preserve thou them that are appointed to die.

13 And for the blasphemie where with our neighbours have blasphemed thee: reward thou them, O Lord, seven fold into their bosome.

14 So wee that be thy people and sheepe of thy pasture, shall giue thee thanks for euer: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel.

Pfal. 80.

HEare, O thou shepheard of Israel, thou that lea-
dest Joseph like a sheepe: shewe thy selfe also thou
that sittest vpon the Cherubims.

2 Before Ephraim, Benjamin, and Manasse:
Stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: howe long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and
giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neigh-
bours:
Dd. ff.

Moneth. The xvi. day.

hours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hostes: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken roote, it filled the land.

10 The hills were covered with the shadowe of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the Sea: and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedge: that all they which goe by, plucke of her grapes?

13 The wilde Boze out of the wood doeth roote it vp: and the wilde beastes of the fielde deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: beholde and visite this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch, that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand bee vpon the man of thy right hand: and vpon the sonne of man, whom thou madest so strong for thine owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

Sing wee merrily vnto God our strength: make a cheerefull noyse vnto the God of Jacob.

Moneth. The xvi. day.

2 Take the Psalmes, bring hither the Tabret: the mery Harpe, with the Lute.

3 Blow vp the Trumpet in the new moone: euen in the time appointed, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a lawe of the God of Jacob.

5 This hee ordeined in Joseph for a testimonie: when hee came out of the lande of Egypt, and had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, and I deliuered thee: and heard thee, what time as the storme fell vpon thee.

8 I proued thee also: at the waters of strife.

9 Heare O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lorde thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne heartes lust: and let them followe their owne imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue bin found lyers: but their time should haue endured for euer.

17 He should haue fed them also with the finest

Ed.iii.

wheate

Moneth. The xvi. day.

wheate flour : and with hony out of the stonie rocke
should I haue satisfied thee.

Deus stetit. Psal. 82.

Euening
prayer.



CD standeth in the congregation of
princes: he is a Iudge among gods.

2 Howe long will ye giue wrong
iudgement : and accept the persons of
the vngodly?

3 Defend the pooze and fatherles: see
that such as be in neede and necessitie haue right.

4 Deliuer the outcast and pooze : saue them from
the hand of the vngodly.

5 They will not be learned nor vnderstand, but
walke on still in darkenesse: all the foundations of the
earth be out of course.

6 I haue said, ye are gods : and ye all are children
of the most highest.

7 But ye shall die like men: and fall like one of the
princes.

8 Arise, O God, and iudge thou the earth: for thou
shalt take all heathen to thine inheritance.

Deus quis similis? Psal. 83.

Holde not thy tongue, O God, keepe not still si-
lence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and
they that hate thee haue lift vp their head.

3 They haue imagined craftily against thy people:
and taken counsell against thy secret ones.

4 They haue saide, Come, and let vs roote them
out, that they be no more a people: and that the name
of Israel may be no more in remembrance.

5 For they haue cast their heads together with
one consent: and are confederate against thee.

6 The tabernacles of the Edomites and the Is-
maelites:

Moneth. The xvi. day.

maelites: the Moabites, and Hagarenes.

7 Gebal, and Ammon, and Amelech: the Philistines, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But doe thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin at the brooke of Kison.

10 Which perished at Endor: and became as the dounge of the earth.

11 Make them and their princes like Hozeb and Zeb: yea, make all their Princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth by the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraide with thy storme.

16 Make their faces ashamed, O Lord: that they may seeke thy name.

17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall knowe that thou (whose name is Jehouah:) art onely the most highest ouer all the earth.

Quàm dilecta. Psal. 84.

O Howe amiable are thy dwellings: thou Lord of hostes!

2 My soule hath a desire and longing to enter into the courtes of the Lord: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparowe hath found her an house, and
D d. iiii. the

Moneth. The xvj. day.

the swallowe a nest, where shee may lay her young :
euen thine altars, O Lord of hostes, my King and my
God.

4 Blessed are they that dwell in thy house : they
will be alway prayling thee.

5 Blessed is the man whose strength is in thee : in
whose heart are thy wayes.

6 Which going thoro we the vale of miserie, vse it
for a well : and the pooles are filled with water.

7 They will goe from strength to strength : and
vnto the God of gods appeareth euery one of them in
Sion.

8 O Lord God of hostes, heare my prayer : hear-
ken, O God of Jacob.

9 Beholde, O God, our defender : and looke vpon
the face of thine anointed.

10 For one day in thy courtes : is better then a
thousand.

11 I had rather be a doore keeper in the house of
my God : then to dwell in the tents of vngodlinesse.

12 For the Lorde God is a light and defence : the
Lorde will giue grace and worship, and no good
thing shall he withholde from them that liue a godly
life.

13 O Lord God of hostes : blessed is the man that
putteth his trust in thee.

Benedixisti Domine. Psal. 85.

Lorde, thou art become gracious vnto thy land :
thou hast turned away the captiuitie of Jacob.

2 Thou hast forgiven the offence of thy people : and
couered all their sinnes.

3 Thou hast taken away all thy displeasure : and
turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Saviour : and let
thine

Moneth. The xvii. day.

thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shewe vs thy mercie, O Lord: and graunt vs thy saluation.

8 I wil hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his Saints, that they turne not againe.

9 For his saluation is nigh them that feare him: that glozy may dwell in our land.

10 Mercie and trueth are met together: righteousness and peace haue kissed eache other.

11 Trueth shall flourish out of the earth: and righteousness hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnes shall goe before him: and he shall direct his going in the way.

Inclina Domine. Psal. 86.



Bowe downe thine eare, O Lorde, and Morning heare me: for I am poore and in miserie. prayer.

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I wil call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou Lorde art good and gracious: and of great mercie vnto all them that call vpon thee.

6 Giue eare Lorde vnto my prayer: and ponder the

Moneth. The xvij. day.

the boyce of mine humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord:) there is none that can doe as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shal glorifie thy name.

10 For thou art great, & doest wonderous things: thou art God alone.

11 Teach me thy way O Lord, and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy name.

12 I will thanke thee, O Lord my God, with all my heart: and I will prayse thy name for euermore.

13 For great is thy mercie toward me: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proude are risen against me: and the Congregations of naughtie men haue sought after my soule, and haue not set thee befoze their eyes.

15 But thou, O Lord God, art full of compassion and mercie: long suffering, plenteous in goodnesse and trueth.

16 O turne thee then vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaide.

17 Shewe some good token vpon me for good, that they which hate me may see it, and be ashamed: because thou Lorde hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

Her foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou citie

Moneth. Thexvii. day.

citie of God.

3 I will thinke vpon Rahab and Babylon : with them that knowe me.

4 Beholde yee the Philistines also : and they of Tyre, with the Moziars, loe, there was he borne.

5 And of Sion it shall be reported , that hee was borne in her : and the most High shall establish her.

6 The Lord shall rehearse it when he writeth by the people : that he was borne there.

7 The singers also and Trumpetters shall hee rehearse : all my fresh springs shall be in thee.

Domine Deus.

Psal. 88.

O Lorde God of my saluation , I haue cryed day and night before thee : O let my prayer enter in- to thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draw- eth nigh vnto hell.

3 I am counted as one of them that go downe in- to the pit: and I haue beene euen as a man that hath no strength.

4 Free among the dead , like vnto them that be wounded and lie in the graue: which be out of re- membrance, and are cut away from thy hand.

5 Thou hast laide me in the lowest pit : in a place of darkenesse, and in the deepe.

6 Thine indignation lyeth hard vpon me : and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me : and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord I haue called dayly vpon thee , I haue stretched out my hands

Moneth. The xvij. day.

hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe and prayse thee?

11 Shall thy louing kindnesse be shewed in the graue: or thy faithfulness in destruction?

12 Shall thy wonderous workes be known in the darke: and thy righteousness in the land where all things are forgotten?

13 Vnto thee haue I cryed, O Lorde: and earely shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in miserie, and like vnto him that is at the point to die: euen from my youth vp thy terrors haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me dayly like water: and compassed me together on euery side.

18 My louers and friendes hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Euening
prayer.

My song shalbe alway of the louing kindnes of the Lord: with my mouth will I euer be shewing thy trueth, from one generation to another.

2 For I haue said, Mercy shalbe set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seede will I stablish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wonderous workes: and thy trueth in the Congregation
of

Moneth. The xvii. day.

of the Saints.

6 For who is he among the cloudes: that shall be compared vnto the Lord?

7 And what is he among the gods: that shall be like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lorde God of hostes, who is like vnto thee: thy trueth, most mightie Lord, is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mightie arme.

12 The heauens are thine, the earth also is thine: thou hast laide the foundation of the round worlde, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equitie is the habitation of thy seate: mercie and trueth shall goe before thy face.

16 Blessed is the people, O Lorde, that can reioyce in thee: they shall walke in the light of thy countenance.

17 Their delight shall be dayly in thy name: and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnes thou shalt lift vp our homes.

19 For the Lord is our defence: the holy one of Israel is our king.

20 Thou

Moneth. The xvij. day.

20 Thou spakest sometime in visions unto thy
Saintes, and saydest: I haue laide helpe vpon one
that is mightie, I haue exalted one chosen out of the
people.

21 I haue found David my seruant: with my ho-
ly oyle haue I anoynted him.

22 My hand shall hold him fast: and my arme shall
strengthen him.

23 The enemye shall not be able to doe him vio-
lence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face:
and plague them that hate him.

25 My trueth also and my mercy shalbe with him:
and in my name shall his borne be exalted.

26 I will set his dominion also in the sea: and his
right hand in the floods.

27 He shal call me, Thou art my Father: my God,
and my strong saluation.

28 And I will make him my first borne: higher
then the kings of the earth.

29 My mercie will I keepe for him for evermore:
and my couenant shall stand fast with him.

30 His seede also will I make to endure for ever:
and his throne as the dayes of heauen.

31 But if his children forsake my law: and walke
not in my iudgements.

32 If they breake my statutes, and keepe not my
commaundements: I will visite their offences with
the rod, and their sinne with scourges.

33 Neuerthelesse, my louing kindnesse will I not
utterly take from him: nor suffer my trueth to faile.

34 My couenant will I not breake, nor alter the
thing that is gone out of my lips: I haue sworne once
by my holinesse that I will not faile David.

35 His

Moneth. The xviij. day.

35 His seede shall endure for ever: and his seate is like as the sunne before me.

36 He shall stand fast for evermore as the Moone: and as the faithfull witness in heauen.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crowne to the ground.

39 Thou hast overthrowen all his hedges: and broken downe his strong holdes.

40 All they that goe by, spoyle him: and he is become a rebuke to his neighbours.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sword: and giuest him not victorie in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortened: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe: for ever: and shall thy wrath burne like fire?

46 Oh remember howe short my time is: wherefore hast thou made all men for nought?

47 What man is he that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lorde, where are thy olde louing kindneses: which thou swarest vnto Dauid in thy trueth?

49 Remember, Lorde, the rebuke that thy seruants haue: and howe I doe beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footesteps of thine anointed:
prayed

Moneth. The xviij. day.

prayed be the Lord for evermore. Amen. Amen.

Domine, refugium. Psal. 90.

Morning
prayer.

Hide, thou hast beene our refuge: from
one generation to another.

2 Before the mountaines were
brought forth, or ever the earth and the
worlde were made: thou art God from
everlasting, and world without end.

3 Thou turnest man to destruction: againe thou
sayest, Come againe ye children of men.

4 For a thousand yeeres in thy sight are but as
yesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are even
as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, and groweth up:
but in the evening it is cut downe, dried up, and wi-
thered.

7 For we consume away in thy displeasure: and
are afraide at thy wrathfull indignation.

8 Thou hast set our misdeedes before thee: and
our secret finnes in the sight of thy countenance.

9 For when thou art angrie, all our dayes are
gone: we bring our yeeres to an end, as it were a tale
that is tolde.

10 The dayes of our age are threescore yeeres and
ten, and though men be so strong that they come to
fourrescore yeeres: yet is their strength then but la-
bour & sorrow, so soone passeth it away, & we are gone.

11 But who regardeth the power of thy wrath:
for even thereafter as a man feareth, so is thy displea-
sure.

12 Teach vs to number our dayes: that we may
apply our hearts vnto wisdom.

13 Turne

Moneth. The xviij. day.

13 Turne thee againe (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercie, and that soone: so shall wee reioyce and bee glad all the dayes of our life.

15 Comfort vs againe nowe after the time that thou hast plagued vs: and for the yeeres wherein we haue suffered aduersitie.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handie worke.

Qui habitat. Psal. 91.

Who so dwelleth vnder the defence of the most High: shall abide vnder the shadowe of the Almighty.

2 I wil say vnto the Lord, Thou art my hope, and my strong holde: my God, in him wil I trust.

3 For hee shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou shalt bee safe vnder his feathers: his faithfulnessse and trueth shalbe thy shield and buckler.

5 Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in the darknes: nor for the sicknesse that destroyeth in the noone day.

7 A thousande shall fall beside thee, and ten thousande at thy right hande: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou beholde: and see the reward of the vngodly.

Moneth. The xviij. day.

9 For thou Lorde art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For hee shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foote against a stone.

13 Thou shalt goe vpon the Lion and Adder: the young Lion and the Dragon shalt thou tread vnder thy feete.

14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp, because hee hath knowen my Name.

15 He shall call vpon me, and I wil heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life wil I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

It is a good thing to giue thanks vnto the Lorde: and to sing praises vnto thy Name, O most highest.

2 To tell of thy louing kindenesse earely in the morning: and of thy trueth in the night season.

3 vpon an instrument of tenne strings, and vpon the Lute: vpon a loude instrument, and vpon the Harpe.

4 For thou Lorde hast made me glad thoro we thy workes: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord how glorious are thy workes: and thy thoughts are very deepe.

6 An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.

7 when

Moneth. The xviij. day.

7 When the vngodly are greene as the grasse, and when all the workers of wickednesse do flourish: then shall they be destroyed for euer, but thou Lorde art the most highest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

9 But my horne shall be exalted like the horne of an vnicorne: for I am anoynted with fresh oyle.

10 Mine eye also shal see his lust of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against me.

11 The righteous shal flourish like a palme tree: and shal spread abroad like a Cedar in Libanus.

12 Such as bee planted in the house of the Lorde: shall flourish in the courts (of the house) of our God.

13 They also shall bring forth more fruite in their age: and shall be fat and well liking.

14 That they may shewe howe true the Lorde my strength is: and that there is no vnrightheousnesse in him.

Dominus regnauit. Psal. 93.



The Lorde is King, and hath put on glorious apparell: the Lorde hath put on his apparell, and girded himselfe with strength. Euening prayer.

2 He hath made the round world so sure: that it cannot be mooued.

3 Euer since the world began, hath thy seat bene prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voice: the floods lift vp their waues.

E. ii.

5. The

Moneth. The xviii. day.

5 The waues of the sea are mightie, and rage horribly: but yet the Lorde that dwelleth on high, is mightier.

6 Thy testimonies, O Lorde, are very sure: holynesse becommeth thine house for ever.

Deus ultionum. Psal. 94.

O Lorde God to whom vengeance belongeth: thou God to whom vengeance belongeth, shewe thy selfe.

2 Arise thou iudge of the worlde: and reward the proud after their deservuing.

3 Lorde, howe long shall the vngodly: how long shall the vngodly triumph?

4 Howe long shall all wicked doers speake so disdainfully: and make such proud boasting?

5 They smite downe thy people, O Lorde: and trouble thine heritage.

6 They murther the widowe and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lorde shall not see: neither shall the God of Jacob regard it.

8 Take heede ye vnwise among the people: O yee fooles, when will ye vnderstand?

9 He that planted the eare, shall hee not heare: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest, (O Lord:) and teachest him in thy Lawe.

13 That thou mayest giue him patience in time of aduersitie: vntill the pitte be digged vp for the vngodly.

Moneth. The xix. day.

14 For the Lorde will not faile his people : neither wil he forsake his inheritance.

15 Untill righteousnesse turne againe vnto iudgement : all such as bee true in heart shall follow it.

16 Who will rise vp with mee against the wicked : or who will take my part against the euil doers ?

17 If the Lord had not helped me : it had not failed but my soule had bene put to silence.

18 But when I saide, My foote hath slipped : thy mercie (O Lord) held me vp.

19 In the multitude of the sorowes that I had in my heart : thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to doe with the stoule of wickednesse : which imagineth mischief as a lawe ?

21 They gather them together against the soule of the righteous : and condemne the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompense them their wickednes, and destroy them in their owne malice : yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.



Come, let vs sing vnto the Lorde : let vs Morning heartily reioyce in the strength of our prayer. saluation.

2 Let vs come before his presence with thanksgiuing : and shewe our selues glad in him with Psalmes.

3 For the Lorde is a great God : and a great King
Ce.iii. aboue

Moneth. The xix. day.

aboue all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his handes prepared the dry land.

6 Come, let vs worship and fall downe: and kneele before the Lord our maker.

7 For he is (the Lorde) our God: and wee are the people of his pasture, and the sheepe of his hands.

8 To day if yee will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wilderness.

9 When your fathers tempted mee: proued me, and saw my workes.

10 Fourtie yeeres long was I grieved with this generation, and saide: It is a people that doe erre in their heart, for they haue not knowen my wayes.

11 Vnto whom I swaie in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lorde a newe song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lorde, and praise his Name: be telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lorde is great, and can not woorthily bee praysed: hee is more to bee feared then all gods.

5 As for all the gods of the heathen, they bee but idoles: but it is the Lorde that made the heauens.

6 Gloze

Moneth. The xix. day.

6 Glory and worship are before him: power and honour are in his Sanctuarie.

7 Ascribe vnto the Lorde, (O yee kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents, and come into his courts.

9 O worship the Lord in the beautie of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he which hath made the round world so fast that it cannot be mooued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth bee glad: let the sea make a noyse, and all that therein is.

12 Let the felde bee ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For hee commeth, for hee commeth to iudge the earth: and with righteousnesse to iudge the worlde, and the people with his trueth.

Domini regnauit. Psal. 97.

The Lorde is King, the earth may bee glad thereof: yea, the multitude of the Isles may bee glad thereof.

2 Cloudes and darkenesse are round about him: righteousnesse and iudgement are the habitation of his seate.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it, and was afraid.

5 The hilles melted like waxe at the presence of the

Moneth: The xix.day.

the Lorde; at the presence of the Lorde of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded bee all they that worship carued images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Iuda were glad, because of thy iudgements, O Lord.

9 For thou Lorde are higher, then all that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lorde, see that yee hate the thing which is euil: the Lord preserveth the soules of his Saints, he shal deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lorde yee righteous: and giue thanks for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

Euening
prayer.



Sing vnto the Lord a new song: for he hath done marueilous things.

2 With his owne right hande, and with his holy arme: hath he gotten himselfe the victorie.

3 The Lord declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.

4 Hee hath remembered his mercie and trueth toward the house of Israel: and al the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thanks.

6 Praise

Moneth. The xix. day.

6 Praise the Lorde vpon the Harpe: Sing to the Harpe with a Psalm of thanksgiving.

7 With trumpets also and shawmes: O the we your selues ioyfull before the Lord the King.

8 Let the sea make a noyse, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be ioyfull together before the Lorde: for hee is come to iudge the earth.

10 With righteousnesse shall hee iudge the worlde: and the people with equitie.

Dominus regnauit. Psal. 99.

The Lorde is King, be the people neuer so impatient: hee sitteth betweene the Cherubims, be the earth neuer so vnquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall giue thanks vnto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnes in Jacob.

5 O magnifie the Lord our God: and fall downe before his footestool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them out of the cloudie pillar: for they kept his testimonies, and the lawe that hee gaue them.

8 Thou heardest them (O Lorde our God:) thou forgavest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lorde our God, and worship him

Moneth. The xix. day.

him vpon his holy hill: for the Lorde our God is holy.

Inbilate Deo. Psal. 100.

O Be ioyfull in the Lorde all yee landes: serue the Lord with gladnes, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made vs, and not wee our selues: wee are his people, and the sheepe of his pasture.

3 Go your wayes into his gates with thankes- giuing, and into his courtes with praise: be thankfull vnto him, and speake good of his Name.

4 For the Lord is grattous, his mercie is euerla- sting: and his trueth endureth from generation to ge- neration.

Misericordiam & iudicium. Psal. 101.

My song shall bee of mercie and iudgement: vnto thee, O Lord, will I sing.

2 Let mee haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I wil walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from mee: I will not know a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proude looke, and high sto- macke: I will not suffer him.

8 Mine eyes looke vnto such as be faithful in the land: that they may dwel with me.

9 Who so leadeth a godly life: hee shall be my ser- uant.

Moneth. The xx. day.

10 There shall no deceitfull person dwell in my house: hee that telleth lies shall not tary in my sight.

11 I shall soone destroy all the brigodly that are in the land: that I may roote out all wicked doers from the Citie of the Lord.

Domine exaudi. Psal. 102.



Hear my prayer, O Lorde: and let my Morning crying come vnto thee. Morning prayer.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto mee when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eat my bread.

5 For the voyce of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wilderness: and like an Owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are madde vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadowe: and I am withered like grasse.

12 But

Moneth. The xx. day.

12 But thou, (O Lord) shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercie vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lorde: and all the Kings of the earth thy Maiestie.

16 When the Lord shall build vp Sion: and when his glorie shall appeare.

17 When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall bee borne, shall praise the Lord.

19 For he hath looked downe from his sanctuary: out of heauen did the Lord beholde the earth.

20 That hee might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lorde in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney: and shortened my dayes.

24 But I said, O my God, take me not away in the middest of mine age: as for thy yeeres they endure throughout all generations.

25 Thou Lorde in the beginning hast layde the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all
all

Moneth. The xx. day.

all shall ware olde as doeth a garment.

27 And as a besture shalt thou change them, and they shalbe changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seede shall stand fast in thy sight.

Benedic anima mea. Psal. 103.

Praise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiveth all thy sinne: and healeth all thine infirmities.

4 Which saueth thy life from destruction: and crowneth thee with mercie and louing kindenesse.

5 Which satisfieth thy mouth with good things: making thee yong and lustie as an eagle.

6 The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is ful of compassion and mercie: long suffering and of great goodnesse.

9 Hee wil not alway be chiding: neither keepeth he his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke howe high the heauen is in comparison of the earth: so great is his mercie also towarde them that feare him.

12 Looke howe wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitteth his owne children: euen so is the Lorde mercifull vnto them þe feare him.

14 For

Moneth. The xx. day.

14 For he knoweth whereof wee be made: hee remembreth that we are but dust.

15 The dayes of man are but as grasse: for hee flourisheth as a flowre of the felde.

16 For as soone as the winde goeth ouer it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lorde endureth for euer and euer vpon them that feare him: and his righteousness vpon childrens children.

18 Euen vpon such as keepe his couenant: and thinke vpon his commandements to doe them.

19 The Lorde hath prepared his seate in heauen: and his kingdome ruleth ouer all.

20 O praise the Lorde, ye Angels of his, ye that excell in strength: ye that fulfill his commaundement, and hearken vnto the voyce of his wordes.

21 O praise the Lord, all ye his hostes: ye seruants of his that doe his pleasure.

22 O speake good of the Lord, all ye workes of his, in al places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

Euening
prayer.



Praise the Lorde, O my soule: O Lorde my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.

2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 Hee maketh his Angels spirits: and his ministers

Moneth. The xx. day.

sters a flaming fire.

5 He layd the foundations of the earth: that it neuer should moue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hils.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They goe vp as high as the hils, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their boundes, which they shall not passe: neither turne againe to couer the earth.

10 Hee sendeth the springs into the riuers: which runne among the hils.

11 All beastes of the fielde drinke thereof: and the wilde asses quench their thirst.

12 Beside them shall the foules of the aire haue their habitation: and sing among the branches.

13 Hee watereth the hilles from aboue: the earth is filled with the fruite of thy workes.

14 Hee bringeth forth grasse for the cattell: and greene herbe for the seruice of men.

15 That hee may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and breade to strengthen mans heart.

16 The trees of the Lorde also are full of sap: euen the Cedars of Libanus, which he hath planted.

17 wherein the birdes made their nests: and the firre trees are a dwelling for the Storke.

18 The high hilles are a refuge for the wilde goates: and so are the stonie rockes for the conies.

19 He appointed the moone for certaine seasons:
and

Moneth: The xx.day.

and the sunne knoweth his going downe.

20 Thou makest darkenesse that it may be night: wherein all the beastes of the forrest doe moue.

21 The Lions roaring after their pray: doe seeke their meate at God.

22 The sunne ariseth, and they get them away together: and lay them downe in their denues.

23 Man goeth forth to his worke, and to his labour: vntil the euening.

24 O Lord, how manifold are thy workes: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beastes.

26 There goe the shippes, and there is that Leviathan: whome thou hast made to take his pastime therein.

27 These waite all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: and when thou openest thy hande, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath goe forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious maiestie of the Lord shall endure for ever: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hilles, they shal smoke.

33 I will sing vnto the Lord as long as I liue:

Moneth. The xxi. day.

I will praise my God, while I haue my being.

34 And so shall my words please him : my ioy shall be in the Lord.

35 As for sinners, they shalbe consumed out of the earth, and the vngodly shall come to an ende : prayse thou the Lord, O my soule, prayse the Lord.

Confitemini Domino. Psal. 105.



Give thanks vnto the Lorde, and call Morning vpon his name : tell the people what things he hath done.

2 O let your songs be of him, and praise him : and let your talking be of all his wonderfuls workes,

3 Reioyce in his holy name : let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength : seeke his face euermore.

5 Remember the marueilous workes that hee hath done : his wonders, and the iudgements of his mouth.

6 O ye seede of Abraham his seruant : ye children of Jacob his chosen.

7 He is the Lord our God : his Iudgements are in all the world.

8 He hath bene alway mindfull of his couenant and promise : that hee made to a thousand generations.

9 Euen the couenant that hee made with Abraham : and the othe that he sware vnto Isahac.

10 And appointed the same vnto Jacob for a law : and to Israel for an euerlasting testament.

11 Saying, vnto thee will I giue the land of Chanaan : the lot of your inheritance.

12 When there were yet but a few of them : and they

Mioneth. The xxi. day.

they strangers in the land.

13 What time as they went from one nation to an other: from one kingdome to another people.

14 He suffered no man to doe them wrong: but re-
proued euen kings for their sakes.

15 Touch not mine anoynted: and doe my p^{ro}-
phets no harme.

16 Moreover he called for a dearth vpon the land:
and destroyed all the prouision of bread.

17 But he had sent a man befoze them: euen Jo-
seph which was sould to be a bond seruant.

18 Whose feete they hurt in the stockes: the yron
entred into his soule.

19 Until tyme came that his cause was known:
the word of the Lord tried him.

20 The king sent and deliuered him: the prince of
the people let him goe free.

21 He made him lord also of his house: and ruler
of all his substance.

22 That he might enfourme his princes after his
will: and teach his Senatours wisdom.

23 Israel also came into Egypt: and Jacob was a
stranger in the land of Ham.

24 And he encreased his people exceedingly: and
made them stronger then their enemies.

25 Whose heart turned, so that they hated his peo-
ple: and dealt vntruely with his seruants.

26 Then sent he Moses his seruant: and Aaron
whom he had chosen.

27 And these shewed his tokens among them: and
wonders in the land of Ham.

28 He sent darkenes, and it was darke: and they
were not obedient vnto his word.

29 He turned their waters into blood: and slewe
their

Moneth. The xxi. day.

their fish.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He spake the worde, and there came all maner of flies: and lice in all their quarters.

32 He gave them haillestones for raine: and flames of fire in their land.

33 He smote their vines also and figge trees: and destroyed the trees that were in their coastes.

34 He spake the worde, and the grasshoppers came, and caterpillers innumerable: and did eat bp all the grasse in their land, and deuoured the fruite of their ground.

35 He smote all the first borne in the land: euen the chiefe of all their strength.

36 He brought them forth also with siluer and golde: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailles: and he filled them with the bread of heauen.

40 He opened the roche of stone, and the waters flowed out: so that riuers ranne in drie places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and they tooke the labours of the people in possession.

44 That they might keepe his statutes: and obserue his lawes.

If. ii.

Confitemini

Moneth. The xxi. day.

Confitemini Domino. Psal. 106.

Euening
prayer.



Give thanks vnto the Lorde, for he is gracious: and his mercie endureth for ever.

2 Who can expresse the noble actes of the Lord: or shewe forth all his praise?

3 Blessed are they that alway keepe iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to thy fauour that thou bearest vnto thy people: O visite me with thy saluation.

5 That I may see the felicitie of thy chosen: and reioyce in the gladnesse of thy people, and giue thanks with thine inheritance.

6 We haue sinned with our fathers: wee haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnes in remembrance: but were disobedient at the Sea, euen at the red Sea.

8 Neuerthelesse, he helped them for his names sake: that hee might make his power to be knownen.

9 He rebuked the red Sea also, and it was dried vp: so he led them through the deepe, as through a wilderness.

10 And hee saued them from the aduersaries hand: and deliuered them from the hand of the enemy.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleued they his words: and sang praise vnto him.

13 But

Moneth. The xxi. day.

13 But within a while they forgate his workes:
and would not abide his counsell.

14 But lust came vpon them in the wildernesse:
and they tempted God in the desert.

15 And he gaue them their desire: and sent leane-
nes withall into their soule.

16 They angred Moses also in the tents: and Aa-
ron the saint of the Lord.

17 So the earth opened, and swallowed by Da-
than: and couered the congregation of Abiram.

18 And the fire was kindled in their companie:
the flame burnt by the vngodly.

19 They made a Calse in Horeb: and worshipped
the molten image.

20 Thus they turned their glorie: into the simili-
tude of a Calse that eateth hay.

21 And they forgate God their Sauour: which
had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and
fearefull things by the red Sea.

23 So he said he would haue destroyed them, had
not Moses his chosen stand before him in the gap: to
turne away his wrathfull indignation, lest he should
destroy them.

24 Yea, they thought scozne of that pleasant land:
and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened
not vnto the voyce of the Lord.

26 Then lift he by his hand against them: to ouer-
throwe them in the wildernesse.

27 To cast out their seede among the nations: and
to scatter them in the lands.

28 They ioyned themselves vnto Baal Peor: and
ate the offerings of the dead.

ff. iii.

29 Thus

Moneth. The xxj. day.

29 Thus they prouoked him vnto anger with their owne inuentions : and the plague was great among them.

30 Then stood by Phinees, and prayed: and so the plague ceased.

31 And that was counted vnto him for righteousness: among all posterities for euermore.

32 They angered him also at the waters of strife: so that he punished Moles for their sakes.

33 Because they prouoked his spirite: so that hee spake vnadvisedly with his lips.

34 Neither destroyed they the Heathen: as the Lord commanded them.

35 But were mingled among the Heathen: and learned their workes.

36 Insomuch that they worshipped their Idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offered vnto the Idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stayned with their owne works: and went a whozing with their owne inuentions.

39 Therefore was the wrath of the Lorde kindled against his people: insomuch that hee abhorred his owne inheritance.

40 And hee gaue them ouer into the hand of the heathen: and they that hated them were lordes ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did hee deliuer them: but they rebelled

Moneth. The xxii. day.

rebelled against him with their owne inuentions,
and were brought downe in their wickednesse.

43 Neuerthelesse, when he sawe their aduersitie:
he heard their complaint.

44 He thought vpon his couenant, & pitied them
according to the multitude of his mercies: yea, hee
made all those that had led them away captiue to pi-
tie them.

45 Deliuer vs, O Lorde our God, and gather vs
from among the heathen: that we may giue thanks
vnto thy holy Name, and make our boast of thy
praise.

46 Blessed be the Lorde God of Israel, from euer-
lasting, and world without end: and let all the people
say, Amen.

Confitemini Domino.

Psal. 107.



Giue thanks vnto the Lorde, for he is Morning
gracious: and his mercie endureth for prayer.
euer.

2 Let them giue thanks whom the
Lorde hath redeemed: and deliuered
from the hand of the enemye.

3 And gathered them out of the lands, from the
East and from the West: from the North and from the
South.

4 They went astray in the wilderness out of the
way: and found no citie to dwell in.

5 Hungrie and thirstie: their soule fainted in
them.

6 So they cried vnto the Lorde in their trouble:
and he deliuered them from their distresse.

7 He led them forth by the right way: that they
might goe to the citie where they dwelt.

8 O that men woulde therefore prayse the Lorde
for

ff. iiii.

Moneth. The xxii. day.

for his goodnesse: and declare his wonders that hee doeth for the children of men.

9 For he satisfieth the emptie soule: and filleth the hungry soule with goodnesse.

10 Such as sit in darkenesse and in the shadow of death: being fast bound in miserie and yron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsell of the most High.

12 He also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cried vnto the Lorde in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadowe of death: and brake their bondes in sunder.

15 O that men would therefore prayse the Lorde for his goodnesse: and declare the wonders that he doeth for the children of men.

16 For he hath broken the gates of brasle: & smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all maner of meate: and they were euen hard at deaths doore.

19 So when they cried vnto the Lorde in their trouble: he deliuered them out of their distresse.

20 He sent his worde and healed them: and they were saued from their destruction.

21 O that men would therefore prayse the Lorde for his goodnesse: and declare the wonders that he doeth for the children of men.

22 That they woulde offer vnto him the sacrifice
of

Moneth. The xxii. day.

of thanksgiuing: and tell out all his workes with gladnesse.

23 They that goe downe to the Sea in the ships: and occupie their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his worde the stormie winde ariseth: which listeth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they crie vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad because they be at rest: and so hee bringeth them vnto the hauen where they would be.

31 O that men would therefore prayse the Lorde for his goodnesse: and declare the wonders that hee doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and prayse him in the seate of the elders.

33 Which turneth the floods into a wildernesse: and drieth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Again he maketh the wildernesse a standing water: and water springs of a dry ground.

36 And there hee setteth the hungry: that they may build them a citie to dwell in.

37 That

Moneth. The xxii. day.

37 That they may sow their land, and plant vineyards: to yeelde them fruites of increase.

38 He blesseth them, so that they multiplie exceedingly: and suffereth not their cattell to decrease.

39 And againe when they are minished & brought lowe: through oppression, through any plague or trouble.

40 Though hee suffer them to bee euill intreated through tyrants: and let them wander out of the way in the wilderness.

41 Yet helpeth he the poore out of miserie: and maketh him households like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise will ponder these things: and they shall vnderstand the louing kindnesse of G^{d} Lord,

Paratum cor meum. Psal. 108.

Euening
prayer.



God, my heart is ready, my heart is ready: I will sing and giue prayse with the best member that I haue.

2 Awake thou Lute and Harpe: I my selfe will awake right earely.

3 I will giue thanks vnto thee, O Lord, among the people: I will sing prayses vnto thee among the nations.

4 For thy mercie is greater then the heauens: and thy trueth reacheth vnto the cloudes.

5 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may bee deliuered: let thy right hand saue them, and heare thou me.

7 God hath spoken in his holinesse: I wil reioyce therefore

Moneth. The xxii. day.

therefore and diuide Sichem, and mete out the balley of Sucoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of mine head.

9 Iuda is my lawgiuer, Moab is my washpot: ouer Edom will I cast out my shoe, vpon the Philistines will I triumph.

10 Who will leade me into the strong citie: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou, O God, goe forth with our hostes?

12 O helpe vs against the enemye: for baine is the helpe of man.

13 Through God we shall doe great acts: and it is he that shall tread downe our enemies.

Deus laudem.

Psal. 109.

Hold not thy tongue, O God of my prayse: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against me with false tongues: they compassed me about also with wordes of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, lo, they take nowe my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded me euill for good: and hatred for my good will.

5 Set thou an vngodly man to bee ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let

Moneth. The xxii. day.

7 Let his dayes be fewe : and let another take his office.

8 Let his children be fatherlesse : and his wife a widowe.

9 Let his children be vagabonds, and beg their bread : let them seeke it also out of desolate places.

10 Let the extortioner consume all that he hath : and let the stranger spoyle his labour.

11 Let there be no man to pitie him : nor to haue compassion vpon his fatherles children.

12 Let his posteritie be destroyed : and in the next generation let his name be cleane put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord : and let the sinne of his mother be done away.

14 Let them alway be before the Lorde : that he may roote out the memoriall of them from off the earth.

15 And that because his mind was not to do good : but persecuted the poore helples man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen vnto him : he loued not blessing, therefore shall it be farre from him.

17 He clothed himselfe with cursing like as with a rayment : and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him : and as the girdle that hee is alway girded withall.

19 Let it thus happen from the Lorde vnto mine enemies : and to those that speake euill against my soule.

20 But deale thou with me, O Lorde God, according

Moneth. The xxiii. day.

according vnto thy name: for sweete is thy mercie.

21 O deliuer me, for I am helpelesse and poore:
and my heart is wounded within me.

22 I goe hence like the shadowe that departeth:
and am driuen away as the grasshopper.

23 My knees are weake through fasting: my flesh
is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that
looked vpon me, shaked their heads.

25 Helpe me, O Lord my God: ob saue me accor-
ding to thy mercie.

26 And they shall knowe howe that this is thy
hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let
them be confounded that rise vp against me, but let
thy seruant reioyce.

28 Let mine aduersaries be clothed with shame:
and let them couer themselves with their owne con-
fusion, as with a cloake.

29 As for me, I will giue great thanks vnto the
Lorde with my mouth: and prayse him among the
multitude.

30 For he shall stand at the right hand of the poore:
to saue his soule from vnrighteous Judges.

Dixit Dominus. Psal. 110.



He Lord said vnto my Lorde: sit thou on Morning
my right hand, vntill I make thine ene- prayer.
mies thy footestool.

2 The Lord shall send the rod of thy
power out of Sion: be thou ruler euen
in the middest among thine enemies.

3 In the day of thy power shall the people offer
thee free will offerings with an holy worship: the
de we

dew of thy birth is of the wombe of the morning.

4 The Lord swaie and will not repent: thou art a Priest for ever, after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound euen kings in the day of his wrath.

6 He shall iudge among the heathen, he shall fill the places with the dead bodie: and smite in sunder the heads ouer diuers countries.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi,

Psal. 111.

I will giue thanks vnto the Lord with my whole heart: secretly among the faithfull, and in the congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be praised and had in honour: and his righteousnesse endureth for ever.

4 The mercifull and gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he shall euer be mindfull of his couenant.

6 He hath shewed his people the power of his workes: that he may giue them the heritage of the Heathen.

7 The workes of his hands are veritie and iudgement: all his commandements are true.

8 They stand fast for ever and euer: and are done in trueth and equitie.

9 He sent redemption vnto his people: hee hath commanded his couenant for ever, holy and reuerent is his name.

10 The feare of the Lorde is the beginning of wisdom:

Moneth. The xxiii. day.

wisedome : a good vnderstanding haue all they that doe thereafter, the prayse of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lorde : he hath great delight in his commandements.

2 His seede shall be mightie vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shalbe in his house : and his righteousness endureth for euer.

4 Vnto the godly there ariseth by light in the darkenesse : he is mercifull, louing, and righteous.

5 A good man is mercifull and lendeth: and will guide his wordes with discretion.

6 For he will neuer be moued: and the righteous shall be had in an euerlasting remembrance.

7 He will not be afraide for any euill tidings: for his heart standeth fast and beleueth in the Lord.

8 His heart is established and will not shrink: but till he see his desire vpon his enemies.

9 He hath dispersed abroad & giuen to the poore : and his righteousness remaineth for euer, his home shall be exalted with honour.

10 The vngodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

Praise the Lord, O ye seruants: O praise the name of the Lord.

2 Blessed be the name of the Lord: from this time forth for evermore.

3 The Lords name is praised: from the rising by of the Sunne, vnto the going downe of the same.

4 The

Moneth. The xxiii. day.

4 The Lorde is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lorde our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 He taketh vp the simple out of the dust: and lifeth the poore out of the myze.

7 That he may set him with the Princes: euen with the princes of the people.

8 He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

Euening
prayer.



When Israel came out of Egypt: and the house of Jacob from among the strange people.

2 Juda was his Sanctuarie: and Israel his dominion.

3 The Sea sawe that, and fled: Jordan was driuen backe.

4 The mountaines skipped like Rammes: and the little hils like yong sheepe.

5 What aileth thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast driuen backe?

6 Ye mountaines, that ye skipped like Rammes: and ye litle hils like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis, Domine. Psal. 114.

Not vnto vs, O Lorde, not vnto vs, but vnto thy name giue the prayse: for thy louing mercie, and for thy trueths sake.

2 Where.

Moneth. The xxiii. day.

2 Wherefore shall the heathen say: where is now their God?

3 As for our God, he is in heauen: hee hath done whatsoeuer pleased him.

4 Their idoles are silver & golde: euen the worke of mens hands.

5 They haue mouthes and speake not: eyes haue they and see not.

6 They haue eares and heare not: noses haue they, and smell not.

7 They haue hands, and handle not, feete haue they, and walke not: neither speake they through their throte.

8 They that make them, are like vnto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defender.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that feare the Lorde, put your trust in the Lord: he is their helper and defender.

12 The Lord hath bene mindefull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

13 He shall blesse them that feare the Lorde: both small and great.

14 The Lord shall encrease you more and more: you and your children.

15 Ye are the blessed of the Lorde: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead prayse not thee, O Lorde: neither all they that goe downe into the silence.

G. l.

18 But

Moneth. The xxiiii. day.

18 But we will praise the Lorde: from this time
foorth for evermore. Praise the Lord.

Dilexi, quoniam. Psal. 116.

Morning
prayer.



I am well pleased: that the Lorde hath
heard the voyce of my prayer.

2 That he hath inclined his eare vnto
me: therefore will I call vpon him as
long as I liue.

3 The snares of death compassed me round about:
and the paines of hell gate holde vpon me.

4 I shall finde trouble and heauinesse, and I shall
call vpon the name of the Lorde: O Lorde, I beseech
thee deliuer my soule.

5 Gracious is the Lord and righteous: yea, our
God is mercifull.

6 The Lord preserveth the simple: I was in mi-
serie, and he helped me.

7 Turne againe then vnto thy rest, O my soule:
for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from
death: mine eies from teares, and my feete from falling.

9 I will walke before the Lord: in the land of the
liuing.

10 I beleued, and therefore will I speake, but I
was sore troubled: I saide in my haste, All men are
liars.

11 What reward shal I giue vnto the Lord: for all
the benefites that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon
the name of the Lord.

13 I will pay my bowes nowe in the presence of
all his people: right deare in the sight of the Lorde is
the death of his Saints.

14 Behold

Moneth. The xxiii. day.

14 Behold, O Lord, how that I am thy seruant:
I am thy seruant, and the sonne of thine handmaide,
thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thankesgi-
uing: and will call vpon the name of the Lord.

16 I will pay my bowes vnto the Lorde in the
sight of all his people: in the Courtes of the Lordes
house, euen in the mids of thee, O Hierusalem. Praise
the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen: prayse him all ye
nations.

2 For his mercifull kindnesse is euer more and
more towards vs: and the trueth of the Lorde endu-
reth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thanks vnto the Lord, for he is gracious:
because his mercie endureth for euer.

2 Let Israel nowe confesse, that he is gracious:
and that his mercie endureth for euer.

3 Let the house of Aaron nowe confesse: that his
mercie endureth for euer.

4 Yea, let them now that feare the Lord, confesse:
that his mercie endureth for euer.

5 I called vpon the Lorde in trouble: and the
Lord heard me at large.

6 The Lord is on my side: I will not feare what
man doeth vnto me.

7 The Lord taketh my part with them that helpe
me: therefore shall I see my desire vpon mine ene-
mies.

8 It is better to trust in the Lord: then to put a-
ny confidence in man.

9 It is better to trust in the Lorde: then to put
any

Moneth. The xxiiii. day.

any confidence in princes.

10 All nations compassed me round about : but in the name of the Lord I will destroy them.

11 They kept me in on euery side, they kept me in, I say, on euery side: but in the name of the Lorde will I destroy them.

12 They came about me like Bees, and are extinct euen as the fire among the thornes : for in the name of the Lord I will destroy them.

13 Thou hast thrust sore at me , that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song : and is become my saluation.

15 The voyce of ioy & health is in the dwellings of the righteous : the right hand of the Lord bringeth mightie things to passe.

16 The right hand of the Lorde hath the preeminence : the right hand of the Lord bringeth mightie things to passe.

17 I will not die, but liue: and declare the workes of the Lord.

18 The Lorde hath chastened and corrected me : but he hath not giuen me ouer vnto death.

19 Open me the gates of righteousness: that I may goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lorde : the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me : and art become my saluation.

22 The same stone which the builders refused : is become the head stone in the corner.

23 This is the Lords doing: & it is marueilous in our eyes.

24 This is the day which the Lorde hath made :
we

Moneth. The xxiiij. day.

we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send vs nowe prosperitie.

26 Blessed be he that cometh in the name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: binde the sacrifice with cordes, yea euen vnto the hornes of the altar.

28 Thou art my God, and I will thanke thee: thou art my God and I will prayse thee.

29 O giue thanks vnto the Lord, for he is gracious: and his mercie endureth for euer.

Beati immaculati. Psal. 119.



Blessed are those that are vndefiled in the way: and walke in the law of the Lord. Euening prayer.

2 Blessed are they that keepe his testimonies: aske him in their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that we should diligently keepe thy commandements.

5 O that my wayes were made so direct: that I might keepe thy statutes.

6 So shall I not be confounded: while I haue respect vnto all thy commandements.

7 I will thanke thee with an vnfained heart: when I shall haue learned the iudgements of thy righteousness.

8 I will keepe thy ceremonies: O forsake me not utterly.

In quo corriger.

Where withall shall a yong man clense his way: euen by ruling himselfe after thy word.

G. iii.

2 with

Moneth. The xxiiij. day.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy commandements.

3 Thy wordes haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lorde: O teach me thy statutes.

5 With my lips haue I bene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talke of thy commandements: and haue respect vnto thy wayes.

8 My delight shall be in thy statutes: And I will not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy word.

2 Open thou mine eyes: that I may see the wonderful things of thy law.

3 I am a stranger vpon earth: O hide not thy commandements from me.

4 My soule breaketh out for þe very feruent desire: that it hath alway vnto thy iudgements.

5 Thou hast rebuked the proude: and cursed are they that doe erre from thy commandements.

6 O turne from me shame and rebuke: for I haue kept thy testimonies.

7 Princes also did sitte and speake against me: but thy seruant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsaillers.

Adhæsit

Moneth. The xxv. day.

Adhaſit pavimento.

My ſoule cleaueth to the duſt: O quicken thou me according to thy word.

2 I haue knowledged my wayes, and thou heardeſt me: O teach me thy ſtatutes.

3 Make me to vnderſtand the way of thy commandements: and ſo ſhall I talke of thy wonderful workes.

4 My ſoule melteth away for very heavineſſe: comfort thou me according vnto thy word.

5 Take from me the way of lying: and cauſe thou me to make much of thy law.

6 I haue choſen the way of truth: and thy iudgements haue I laid before me.

7 I haue ſticken vnto thy testimonies: O Lorde confound me not.

8 I will runne the way of thy commandements: when thou haſt ſet my heart at libertie.

Legem pone.



Each me, O Lorde, the way of thy ſtatutes: and I ſhall keepe it vnto the end.

Morning prayer.

2 Giue me vnderſtanding, and I ſhall keepe thy lawe: yea, I ſhall keepe it with my whole heart.

3 Make me to goe in the path of thy commandements: for therein is my deſire.

4 Encline my heart vnto thy testimonies: and not to couetouſneſſe.

5 O turne away mine eyes, leſt they beholde vanitie: and quicken thou me in thy way.

6 O ſtabliſh thy word in thy ſervant: that I may feare thee.

7 Take away the rebuke that I am aſtraide of: for thy iudgements are good.

G. g. iiii.

8 Beholde

Moneth. The xxv. day.

**8 Behold, my delight is in thy commandements:
Quicken me in thy righteousness.**

Et veniat super me.

**I Et thy loving mercie come also vnto me, O Lord:
Even thy saluacion, according vnto thy word.**

**2 So shal I make answer vnto my blasphemers:
for my trust is in thy word.**

**3 I take not the word of thy trueth bitterly out of
my mouth: for my hope is in thy iudgements.**

**4 So shal I alway keepe thy lawe: yea, for ever
and euer.**

**5 And I will walke at libertie: for I seeke thy com-
mandements.**

**6 I will speake of thy testimonies also, euen before
kings: and will not be ashamed.**

**7 And my delight shalbe in thy commandements:
which I haue loued.**

**8 My hands also will I lift vp vnto thy comman-
dements, which I haue loued: and my studie shall be
in thy statutes.**

Memor esto verbi tui.

**O Thinke vpon thy seruant as concerning thy
worde: wherewith thou hast caused me to put my
trust.**

**2 The same is my comfort in my trouble: for thy
word hath quickened me.**

**3 The proud haue had me exceedingly in derision:
yet haue I not shunned from thy law.**

**4 For I remembered thine everlasting iudge-
ments, O Lord: and receiued comfort.**

**5 I am horribly affraid: for the vngodly that for-
sake thy lawe.**

Moneth. The xxv. day.

6 Thy statutes haue beene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy name, O Lord, in the night season: and haue kept thy lawe.

8 This I had: because I kept thy commaundements.

Portio mea Domine.

Thou art my portion, O Lord: I haue promised to keepe thy lawe.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feete vnto thy testimonies.

4 I made haste, and prolonged not the time: to keepe thy commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy law.

6 At midnight I will rise to giue thanks vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy commandements.

8 The earth, O Lord, is full of thy mercie: O teach me thy statutes.

Bonitatem fecisti.

OLorde, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O learne me true vnderstanding & knowledge: for I haue beleued thy commandements.

3 Before I was troubled, I went wrong: but now I haue kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proude haue imagined a lie against me: but

Moneth. The xxv. day.

but I will keepe thy commaundements with my whole heart.

6 Their heart is as fatte as brawn: but my delight hath beene in thy lawe.

7 It is good for me that I haue beene in trouble: that I may learne thy statutes.

8 The lawe of thy mouth is deerer vnto me: then thousands of gold and silver.

Manustuae fecerunt me.

Euening
prayer.



My hands haue made me, and fashioned me: O giue me vnderstanding, that I may learne thy commaundements.

2 They that feare thee, will be glad when they see me: because I haue put my trust in thy word.

3 I know O Lord, that thy iudgements are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy mercifull kindnesse be my comfort: according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy lawe is my delight.

6 Let the proude be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy commaundements.

7 Let such as feare thee and haue knownen thy testimonies: be turned vnto me.

8 O let my heart be sound in thy statutes: that I be not ashamed.

Defecit anima mea.

My soule hath longed for thy saluation: & I haue a good hope because of thy word.

2 Mine eyes long sore for thy worde: saying, O when wilt thou comfort me.

3 For I am become like a bottell in the smoke: yet doe I not forget thy statutes.

4 How many are the dayes of thy servant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy law.

6 All thy commaundements are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an end of me vpon earth: but I forsooke not thy commaundements.

8 O quicken me after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

O Lord, thy word: endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast laide the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not beene in thy law: I should haue perished in my trouble.

5 I will neuer forget thy commaundements: for with them thou hast quickened me.

6 I am thine, oh saue me: for I haue sought thy commaundements.

7 The brigodly lay waite for me, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an ende: but thy commaundement is exceeding broad.

Quomodo dilexi.

L O, what loue haue I vnto thy lawe: all the day long is my study in it.

2 Thou

Moneth. The xxvi. day.

2 Thou through thy commandments hast made me wiser then mine enemies: for they are euer with me.

3 I haue more vnderstanding then my teachers: for thy testimonies are my studie.

4 I am wiser then the aged: because I keepe thy commandments.

5 I haue refrained my feete from euery euill way: that I may keepe thy word.

6 I haue not shrunke from thy iudgements: for thou teachest me.

7 O howe sweete are thy wordes vnto my throte: yea sweeter then hony vnto my mouth.

8 Through thy commaundements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

Morning
prayer.



His worde is a lanterne vnto my feete: and a light vnto my paths.

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken me, O Lord, according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy iudgements.

5 My soule is alway in mine hand: yet doe I not forget thy law.

6 The vngodly haue laide a snare for me: but yet I swarued not from thy commandments.

7 Thy testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applied my heart to fulfill thy Statutes alway: euen vnto the end.

Iniquos

Moneth. The xxvi. day.

Iniquos odio habui.

I Hate them that imagine euill things: but thy lawe
I doe I loue.

2 Thou art my defence and shield: and my trust is
in thy word.

3 Away from me ye wicked: I wil keepe the com-
mandements of my God.

4 O stablish me according vnto thy word, that I
may liue: and let me not be disappointed of my hope.

5 Holde thou me vp, and I shall be safe: yea, my
delight shall be euer in thy statutes.

6 Thou hast troden downe all them that depart
from thy statutes: for they imagine but deceite.

7 Thou puttest away al the vngodly of the earth
like drosse: therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee: and I am
afraide of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O
giue me not over vnto mine oppressours.

2 Make thou thy seruant to delight in that which
is good: that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for
thy health: and for the word of thy righteousnesse.

4 O deale with thy seruant according to thy lo-
uing mercie: and teach me thy statutes.

5 I am thy seruant, O graunt me vnderstanding:
that I may know thy testimonies.

6 It is time for thee, Lord, to laye to thine hande:
for they haue destroyed thy lawe.

7 For I loue thy commaundements: aboue golde
and precious stone.

8 Therefore holde I straitte all thy commaun-
dements:

Moneth. The xxvj. day.

dements : and all false wayes I utterly abhorre.

Mirabilia.

Thy testimonies are wonderfull : therefore doeth my soule keepe them.

2 When thy worde goeth forth : it giueth light and vnderstanding vnto the simple.

3 I opened my mouth , and drew in my breath : for my delight was in thy commandements.

4 O looke thou vpon me , and be mercifull vnto me : as thou vblest to doe vnto those that loue thy Name.

5 Order my steps in thy word : and so shall no wickednesse haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men : and so shall I keepe thy commandements.

7 Shewe the light of thy countenance vpon thy seruant : and teach me thy statutes.

8 Mine eyes gush out with water : because men keepe not thy lawe.

Iustus es Domine.

Righteous art thou , O Lorde : and true is thy iudgement.

2 The testimonies that thou hast commaunded : are exceeding righteous and true.

3 My zeale hath euen consumed me : because mine enemies haue forgotten thy wordes.

4 Thy word is tried to the vttermost : and thy seruant loueth it.

5 I am small , and of no reputation : yet doe I not forget thy commandements.

6 Thy righteousness is an euerlasting righteousness : and thy law is the truth.

7 Trouble and heavinesse haue taken hold vpon me : yet is my delight in thy commandements.

8 The

Moneth. The xxvi. day.

8 The righteousness of thy testimonies is everlasting: O graunt me vnderstanding, and I shall live.

Clamaui in toto corde meo.



Call with my whole heart: heare me, Evening prayer.

O Lord, I will keepe thy statutes.

2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy testimonies.

3 Early in the morning doe I crie vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voyce, O Lorde, according vnto thy louing kindnesse: quicken me according as thou art wont.

6 They drawe nigh, that of malice persecute me: and are farre from thy lawe.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy testimonies, I haue known long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersitie, and deliuer me: for I doe not forget thy law.

2 Auenge thou my cause and deliuer me: quicken me according vnto thy word.

3 Health is farre from the vngodly: for they regard not thy statutes.

4 Great is thy mercie, O Lorde: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swaue from thy testimonies.

6 It grieueth me when I see the transgressours: because

Moneth. The xxvi. day.

because they keepe not thy lawe.

7 Consider, O Lord, howe I loue thy commaundements: O quicken me according to thy louing kindnesse.

8 Thy worde is true from euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

Princes haue persecuted me without a cause: but my heart standeth in awe of thy wordes.

2 I am as glad of thy worde: as one that findeth great spoyle.

3 As for lies, I hate and abhorre them: but thy lawe doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace that they haue which loue thy law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy commandements.

7 My soule hath kept thy testimonies: and loued them exceedingly.

8 I haue kept thy commaundements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

I Et my complaint come before thee, O Lord: giue me vnderstanding according vnto thy worde.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lips shall speake of thy prayse: when thou hast taught me thy statutes.

4 My tongue shall sing of thy worde: for all thy commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy

Moneth. The xxvij. day.

thy commandements.

6 I haue longed for thy sauing health: O Lorde:
and thy lawe is my delight.

7 Oh let my soule liue, and it shall praise thee: and
thy iudgements shall heepe me.

8 I haue gone astray like a sheepe that is lost: oh seeke
thy seruant, for I do not forget thy commandements.

Ad Dominum,

Psal. 120.



When I was in trouble, I called vpon the
Lorde: and he heard me.

Morning
prayer.

2 Deliuer my soule, O Lorde, from ly-
ing lips: and from a deceitfull tongue.

3 What reward shall be giuen or done
vnto thee thou false tongue: euen mightie and sharpe
arrowes, with hot burning coales.

4 Woe is me, that I am constrained to dwell with
Mesech: and to haue my habitation among the tents
of Cedar.

5 My soule hath long dwelt among them: that be
enemies vnto peace.

6 I labour for peace, but when I spake vnto them
thereof: they make them ready to battell.

Leuauit oculos.

Psal. 121.

I will lift vp mine eyes vnto the hils: from whence
I cometh my helpe.

2 My helpe cometh euen from the Lorde: which
hath made heauen and earth.

3 He will not suffer thy foote to be moued: and he
that keepeth thee will not sleepe.

4 Beholde, he that keepeth Israel shall neither
slumber nor sleepe.

5 The Lorde himselfe is thy keeper: the Lorde is thy
defence vpon thy right hand.

6 So that the sunne shall not burne thee by day:
neither

Th. i.

Moneth. The xxvij. day.

neither the moone by night.

7 The Lord shall preserve thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserve thy going out and thy comming in: from this time forth for evermore.

Letatus sum. Psal. 122.

I was glad when they sayd vnto me: we will goe into the house of the Lord.

2 Our feet shall stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a citie: that is at vnitie in it selfe.

4 For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the name of the Lord.

5 For there is the seat of iudgement: euen the seat of the house of David.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuavi oculos meos. Psal. 123.

Vnto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistres: euen so our eyes waite vpon the Lord our God, vntil he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornfull reproofe of

Moneth. The xxvii. day.

of the wealthie: and with the dispitefulnesse of the proude.

Nisi quia Dominus. Psal. 124.

If the Lord himselfe had not beene on our side (nowe may Israel say:) if the Lord himselfe had not beene on our side, when men rose vp against vs.

2 They had swallowed vs by quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and a streame had gone ouer our soule.

4 The deepe waters of the proude: had gone ouer our soule.

5 But praysed be the Lord: which hath not giuen vs ouer for a praye vnto their teeth.

6 Our soule is escaped, euen as a birde out of the snare of the fowler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

They that put their trust in the Lord, shall be euen as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hills stand about Iherusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord vnto those that be good and true of heart.

5 As for such as turne backe vnto their owne wickednesse: the Lord shall lead them forth with the right doers, but peace shall be vpon Israel.

H. ii.

In

Moneth. The xxvii. day.

Euening
prayer.

In conuertendo. Psal. 126.

When the Lord turned againe the captiuitie of Sion: then were we like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then saide they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sowe in teares: shall reape in ioy.

7 He that now goeth on his way weeping, and beareth soorth good seede: shall doubtlesse come againe with ioy, and bring his sheaves with him.

Nisi Dominus. Psal. 127.

Except the Lord build the house: their labour is but lost that build it.

2 Except the Lord keepe the citie: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vpe early, and so late take rest, and eat the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Like as the arrowes in the hand of the Gyant: are an heritage and gift that commeth of the Lord.

5 Like as the arrows in the hand of the Gyant: euen so are the young children.

6 Happy is the man that hath his quiver full of them: they shall not be ashamed when they speake with their enemies in the gate.

Benedicite. Psal. 135.

Blessed be alway that feare the Lord: and walke in his wayes.

Moneth. The xxvii. day.

2 . For thou shalt eat the labours of thine hands:
O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitfull vine: vpon the
walles of thine house.

4 Thy children like the Oliue branches: rounde
about thy table.

5 Loe, thus shall the man be blessed: that feareth
the Lord.

6 The Lord from out of Sion shall so blesse thee:
that thou shalt see Hierusalem in prosperitie all thy
life long.

7 Yea, that thou shalt see thy childrens children:
and peace vpon Israel.

Sæpe expugnauerunt me. Psal. 129.

Many a time haue they fought against me from
my youth vp: may Israel now say.

2 Yea many a time haue they vexed me from my
youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made
long furrowes.

4 But O righteous God: hath he wen the snares
of the vngodly in pieces.

5 Let them be confounded & turned backward:
as many as haue euill will at Sion.

6 Let them be euen as the grasse growing vpon
the house tops: which withereth afore it be plucked
vp.

7 Whereof the Mower filleth not his hand: nei-
ther he that bindeth vp the sheaves, his bosome.

8 So that they which goe by, say not so much as
The Lord prosper you: we wish you good lucke in the
name of the Lord.

Ps. iii.

De

Moneth. The xxviii. day.

De profundis. Psal. 130.

Out of the deepe haue I called vnto thee, O Lord:
Lord heare my voyce.

2 Oh let thine eares consider well: the voyce of
my complaint.

3 If thou Lord wilt be extreme to marke what
is done amisse: oh Lord, who may abide it?

4 For there is mercie with thee: therefore shalt
thou be feared.

5 I looke for the Lorde, my soule doeth waite for
him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the mor-
ning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lorde
there is mercie: and with him is plenteous redemp-
tion.

8 And he shall redeeme Israel: fro all his sinnes.

Domine, non est. Psal. 131.

Lorde, I am not high minded: I haue no proude
lookes.

2 I doe not exercise my selfe in great matters:
which are too high for me.

3 But I refraine my soule, and keepe it lowe, like
as a childe that is weaned from his mother: yea, my
soule is euen as a weaned childe.

4 O Israel trust in the Lorde: from this time
forth for evermore.

Memento Domine. Psal. 132.

Morning
prayer.



Dinde remember Dauid: and all his
trouble.

2 Howe he sware vnto the Lord: and
bowed a bowe vnto the Almightye God
of Jacob.

3 I wil

Moneth. The xxviii. day.

3 I will not come within the tabernacle of mine house: nor clime bp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temples of my head to take any rest.

5 Untill I finde out a place for the temple of the Lorde: an habitation for the mightie God of Iacob.

6 Loe, we heard of þ same at Ephrata: and found it in the wood.

7 We will goe into his tabernacle: and fall lowe on our knees before his footestool.

8 Arise, O Lord, into thy resting place: thou and the arke of thy strength.

9 Let thy Priests be clothed with righteousness: and let thy Saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not away the presence of thine anointed.

11 The Lord hath made a faithfull othe vnto Dauid: and he shall not shrink from it.

12 Of the fruite of thy body: shall I set vpon thy seate.

13 If thy children wil keepe my couenant, and my testimonies that I shall learne them: their children also shall sit vpon thy seate for euermore.

14 For the Lord hath chosen Sion to be an habitation for himselfe: he hath longed for her.

15 This shalbe my rest for euer: here will I dwell, for I haue a delight therein.

16 I will blesse her bitatles with increase: and will satisfie her pooze with bread.

17 I will decke her Priestes with health: and her saints shall reioyce and sing.

Th. iiii.

18 There

Moneth. The xxviii. day.

18 There shal I make the horne of Dauid to flourish: I haue ordeined a lanterne for mine anointed.

19 As for his enemies, I will clothe them with shame: but vpon himselte shall his crowne flourish.

Ecce quàm bonum. Psal. 133.

BEhold how good and ioyfull a thing it is: brethren to dwell together in vnitie.

2 It is like the precious oyntment vpon y head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold now we prayse the Lord: all ye seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the courts of the house of our God.

3 Lift vp your hands in the Sanctuarie: and prayse the Lord.

4 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

O Praise the Lord, laude ye the name of the Lorde: prayse it, O ye seruants of the Lord.

2 Ye that stand in the house of the Lorde: in the courtes of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing prayses vnto his name, for it is louely.

4 For why? the Lorde hath chosen Jacob vnto himselte: and Israel for his owne possession.

5 For I knowe that the Lord is great: and that
our

Moneth. The xxviii. day.

our Lord is aboue all gods.

6 Whatsoever the Lorde pleased, that did hee in heauen and earth : and in the sea , and in all deepe places.

7 He bringeth forth the cloudes from the mids of the world: and sendeth forth lightnings with the raine, bringing the winde out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: vpon Pharaon and all his seruants.

10 He smote diuers nations: and slewe mightie kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Canaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy name, O Lord, endureth for euer: so doth thy memoriall, O Lord, from one generation to another.

14 For the Lorde will auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord ye house of Leui: ye that feare the
the

Moneth. The xxviii. day.

the Lord, praise the Lord.

21. Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini.

Psal. 136.

Euening
prayer.



Giue thanks vnto the Lorde, for he is gracious: and his mercie endureth for euer.

2 I giue thanks vnto the God of all gods: for his mercie endureth for euer.

3 I thanke the Lord of all Lords: for his mercie endureth for euer.

4 Which only doeth great wonders: for his mercie endureth for euer.

5 Which by his excellent wisdom made the heauens: for his mercie endureth for euer.

6 Which laid out the earth aboue the waters: for his mercie endureth for euer.

7 Which hath made great lights: for his mercie endureth for euer.

8 The sunne to rule the day: for his mercie endureth for euer.

9 The moone and the stars to gouerne the night: for his mercie endureth for euer.

10 Which smote Egypt with their first borne: for his mercie endureth for euer.

11 And brought out Israel from among them: for his mercie endureth for euer.

12 With a mightie hand and stretched out arme: for his mercie endureth for euer.

13 Which diuided the red Sea in two partes: for his mercie endureth for euer.

14 And made Israel to goe through the middest of it: for his mercie endureth for euer.

15 But as for Pharaon and his host, he overthrew them

Moneth. The xxviii. day.

them in the red Sea: for his mercie endureth for ever.

16 Which led his people through the wilderness: for his mercie endureth for ever.

17 Which smote great Kings: for his mercie endureth for ever.

18 Yea, and due mightie Kings: for his mercie endureth for ever.

19 Sehon king of the Amorites: for his mercie endureth for ever.

20 And Og the king of Basan: for his mercie endureth for ever.

21 And gaue away their land for an heritage: for his mercie endureth for ever.

22 Euen for an heritage vnto Israel his seruant: for his mercie endureth for ever.

23 Which remembered vs when we were in trouble: for his mercie endureth for ever.

24 And hath deliuered vs from our enemies: for his mercie endureth for ever.

25 Which giueth foode to all flesh: for his mercie endureth for ever.

26 O giue thanks vnto the God of heauen: for his mercie endureth for ever.

27 O giue thanks vnto the Lord of Lordes: for his mercie endureth for ever.

Super flumina. Psal. 137.

By the waters of Babylon we sat downe & wept: when we remembered thee, O Sion.

2 As for our harpes, wee hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melodie in our heavynesse: sing vs one of the songs of Sion.

4 Howe shall wee sing the Lordes song: in a strange

Moneth. The xxviii. day.

strangeland:

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleave to the roose of my mouth: yea, if I preferre not Hierusalem in my mirth.

7 Remember the children of Edom, O Lorde, in the day of Hierusalem: howe they said, Downe with it, downe with it, even to the ground.

8 O daughter of Babylon, wasted with miserie: yea, happie shall he be that rewardeth thee as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I will giue thanks vnto thee, O Lorde, with my whole heart: even before the gods will I sing praise vnto thee.

2 I will worship toward thy holy Temple, and prayse thy name, because of thy louing kindnesse and trueth: for thou hast magnified thy name, and thy word aboue all things.

3 When I called vpon thee, thou heardest me: and enduedst my soule with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lorde: that great is the glory of the Lord.

6 For though the Lorde be high, yet hath he respect vnto the lowly: as for the proude, he beholdeth them as farre off.

7 Though I walke in the middes of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand vpon the furiousnesse of mine enemies, and thy

Moneth. The xxix. day.

thy right hand shall saue me.

8 The Lord shall make good his louing kindnesse toward me: yea, thy mercie, O Lorde, endureth for euer, despise not then the workes of thine owne hands.

Domine, probasti. Psal. 139.



Lorde, thou hast searched me out, and Morning known me: thou knowest my downe prayer. sitting, and mine vpising, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shall I goe then from thy spirit: or whither shall I goe then from thy presence?

7 If I cline vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take þ wings of the morning: and remaine in the uttermost parts of the sea.

9 Euen there also shall thy hand leade me: and thy right hand shall hold me.

10 If I say, Peraduenture the darkenesse shall couer me: then shall my night be turned to day.

11 Yea, the darkenesse is no darkenesse with thee, but the night is as cleare as the day: the darkenesse and light to thee are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I will giue thanks vnto thee, for I am fearefully

fully and woonderfully made : marueilous are thy
worke, and that my soule knoweth right well.

14 My bones are not hid from thee : though I be
made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being im-
perfect : and in thy booke were all my members writ-
ten.

16 Which day by day were fashioned : when as yet
there was none of them.

17 Howe deare are thy counsailes vnto me, O
God, O how great is the summe of them?

18 If I tell them, they are more in number then
the sand : when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God : depart
from me ye bloodthirstie men.

20 For they speake vnrightheously against thee : and
thine enemies take thy name in vaine.

21 Doe not I hate them, O Lorde, that hate thee :
and am not I grieved with those that rise vp against
thee?

22 Yea, I hate them right sore : euen as though
they were mine enemies.

23 Crie me, O God, and seeke the ground of my
heart : proue me, examine my thoughts.

24 Looke well if there be any way of wickednesse
in me : and leade me in the way euerlasting.

Eripe me Domine.

Psal. 140.

Deliver me, O Lord, from the euill man : and pre-
serue me from the wicked men.

2 Which imagine mischief in their hearts : and
stirre vp strife all the day long.

3 They haue sharpened their tongues like a ser-
pent : Adders poyson is vnder their lips.

4 Keepe

Moneth. The xxix. day.

4 Keepe me, O Lorde, from the hands of the vngodly: preserve me from the wicked men, which are purposed to ouerthrowe my goings.

5 The proude haue laide a snare for me, and spread a net abroade with cordes: yea, and set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayer, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battaile.

8 Let not the vngodly haue his desire, O Lorde: let not his mischeuous imagination prosper, lest they be too proude.

9 Let the mischief of their owne lips fall vpon the head of them: that compasse me about.

10 Let hot burning coles fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lorde will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thanks vnto thy name: and the iust shall continue in thy sight.

Domine clamaui. Psal. 141.

Lord, I call vpon thee, haste thee vnto me: and consider my voyce when I crie vnto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting vp of my hands be an evening sacrifice.

3 Set a watch, O Lorde, before my mouth: and keepe the doore of my lips.

4 Let not mine heart be enclined to any euil thing: let

Moneth. The xxix. day.

let me not be occupied in vngodly workes, with the men that worke wickednesse, least I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Judges be ouerthrowen in stonie places: that they may heare my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and he weth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Euening
prayer.

I cried vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heavinesse, thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: and no man cared for my soule.

6 I cried vnto thee, O Lord, and saide: thou art my hope and my portion in the land of the living.

7 Con-

Moneth. The xxix. day.

7 Consider my complaint: for I am brought very lowe.

8 O deliuer me from my persecutours: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thanks vnto thy name: which thing if thou wilt graunt me, then shall the righteous resort vnto my company.

Domine, exaudi. Psal. 143.

Hear my prayer, O Lord, and consider my desire: hearken vnto me for thy trueth and righteousness sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemy hath persecuted my soule, he hath smitten my life downe to the ground: he hath laide me in the darkenesse, as the men that haue bene long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, least I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuere me, O Lord, from mine enemies: for I flee vnto thee to hide me.

Moneth. The xxx. day.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing spirite leade me forth into the land of righteousness.

11 Quicken me, O Lord, for thy names sake: and for thy righteousness sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that bere my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

Morning
prayer.



Blessed be the Lord my strength: which teacheth my handes to warre, and my fingers to fight.

2 My hope and my fortresse, my castle a deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

3 Lord what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow the heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, & teare them: shoote out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: & their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing psalmes vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victorie vnto Kings: and hast

Moneth. The xxx. day.

hast deliuered David thy seruant from the perill of the sword.

11 Save me, and deliuer me from the hand of strange children: whose mouth talketh of vanitie, and their right hand is a right hand of iniquitie.

12 That our sonnes may growe vp as the young plants: and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all maner of store: that our sheepe may bring forth thousands, and ten thousands in our strectes.

14 That our oxen may be strong to labour, that there be no decay: no leading into captiuitie, and no complayning in our strectes.

15 Happie are the people that be in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I will magnifie thee, O God, my king: and I will praise thy name for euer and euer.

2 Every day will I giue thanks vnto thee: and praise thy name for euer and euer.

3 Great is the Lord, and merueilous worthy to be prayesd: there is no ende of his greatnesse.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wonderous workes.

6 So that men shall speake of the might of thy marueilous actes: and I will also tell of thy greatnesse.

7 The memorie of thine abundant kindnesse shall be shewed: and men shall sing of thy righteousness.

Moneth. The xxx. day.

8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.

9 The Lord is louing vnto euery man: and his mercie is ouer all his workes.

10 All thy workes praise thee, O Lord: and thy Saints giue thanks vnto thee.

11 They shew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be known vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all waite vpon thee, O Lord: and thou giuest them their meate in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nie vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their crie, and will helpe them.

20 The Lord preserveth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thanks vnto his holy name for ever and ever.

Lauda anima mea. Psal. 146.

Praise the Lord, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

Moneth. The xxx. day.

2 **D**o put not your trust in princes, nor in any
childe of man: for there is no helpe in them.

3 **F**or when the breath of man geth forth, hee
shall turne againe to his earth: and then all his
thoughts perish.

4 **B**lessed is he that hath the God of Jacob for his
helpe: and whose hope is in the Lord his God.

5 **W**hich made heaven and earth, the sea and all
that therein is: which keepeth his promise for ever.

6 **W**hich helpeth them to right that suffer wrong:
which feedeth the hungry.

7 **T**he Lord looseth men out of prison: the Lord
giueth sight to the blind.

8 **T**he Lord helpeth them that are fallen: & Lord
careth for the righteous.

9 **T**he Lord careth for the strangers, he defen-
deth the fatherlesse and widowe: as for the way of the
ungodly, he turneth it upside downe.

10 **T**he Lord thy God, O Sion, shall be king for
euermore: and throughout all generations.

Laudate Dominum. Psalm 47.



Praise the Lord, for it is a good thing Euening
prayer.
to sing prayles vnto our God: yea, a
ioyfull and pleasant thing it is to be
thankfull.

2 **T**he Lord doeth build vp Iherusa-
lem: and gather together the outcasts of Israel.

3 **H**e healeth those that are broken in heart: and
giueth medicine to heale their sickness.

4 **H**e telleth the number of the starres: and cal-
leth them all by their names.

5 **G**reat is our Lord, and great is his power: yea,
and his wisdom is infinite.

6 **T**he Lord setteth vp the meeke: and bringeth
th

Moneth. The xxx. day.

the bugodly done to the ground.

7 Sing unto the Lord with thanksgiving sing
praises upon the Harpe unto our God.

8 Which couereth the heauen with cloudes, and
prepareth raine for the earth: and maketh the grasse
to growe upon the mountaines, and herbe for the vse
of men.

9 Which giue th fodder unto the cattell: and fee-
deth the yong rannys that call upon him.

10 He hath no pleasure in the strength of an horse:
neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare
him: and put their trust in his mercie.

12 Praise the Lorde, O Hierusalem: praise thy
God, O Sion.

13 For he hath made fast the barres of thy gates:
and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth
thee with the flowre of wheate.

15 He sendeth forth his commaundement upon
earth: and his word runneth very swiftly.

16 He giueth snowe like wooll: and scattereth the
hoare frost like ashes.

17 He casteth forth his yce like morsels: who is
able to abide his frost?

18 He sendeth out his worde, and melteth them:
he bloweth with his winde, and the waters flowe.

19 He sheweth his word unto Jacob: his statutes
and ordinances unto Israel.

20 He hath not dealt so with any nation: neither
haue the heathen knowledge of his lawes.

Laudate Dominum. Psal. 148.

O Praise the Lorde of heauen: praise him in the
height.

Moneth. The xxx. day.

2. Praise him all ye angels of his: praise him all his hoste.

3. Praise him Sunne and Moone: praise him all ye starres and light.

4. Praise him all ye heauens: and ye waters that be aboute the heauens.

5. Let them praise the name of the Lorde: for he spake the word, and they were made, he commanded, and they were created.

6. He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7. Praise the Lorde upon earth: ye dragons and all deepes.

8. Fire and haile, snowe and vapours, winde and storme fulfilling his worde.

9. Mountaines and all hills: fruitfull trees, and all Ceddes.

10. Beastes and all cattell: wormes, and feathered fowles.

11. Kings of the earth, and all people: princes, and all iudges of the world.

12. Young men and maydens, olde men and children, praise the name of the Lorde: for his name onely is excellent, and his praise above heauen and earth.

13. He shall exalt the borne of his people, all his Saints shall praise him: even the children of Israel, even the people that serueth him.

Cantate Domino. | Psal. 149.

O Sing vnto the Lorde a newe song: let the congregation of Saints praise him.

2. Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their king.

3. Let them prayse his Name in the daunce: let them

¶ i. iiii.

Moneth 17 The xxx. day.

the singing prayes unto him with Organe and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meek hearted.

5 Let the Saints be ioyfull with glory: let them triumphe in their beds.

6 Let the prayes of God be in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their kings in chaines: and their nobles with linkes of yron.

9 That they may be auenged of them, as it is written: such honour haue all his saints.

10 Praise God in his holinesse: praise him in the fir-

manent of his power.

2 Praise him in his noble actes: praise him according to his excellent greatness.

3 Praise him in the sound of the Trumpet: praise him upon the Lute and Harpe.

4 Praise him in the Timbales and dances: praise him upon the strings and pipe.

5 Praise him upon a well tuned Cymbals: praise him upon the loud Cymbals.

6 Let every thing that hath breath: praise the Lord.

FINIS.

Certaine godly prayers

to be used for sundry purposes.

A generall Confession of sinnes, to be
saide euey Mornyng.



O Almighty God our heavenly Father,
I confesse and acknowledge, that I am
a miserable and a wretched sinner, and
have manifold wayes most grievously
transgressed thy most godly comman-
dements, through wicked thoughts, ungodly lustes,
sinfull wordes, & deedes, committed all my whole life.
In sinne am I borne and conceived, and there is no
goodnesse in me, in as much as if thou shouldest en-
ter into thy narrowe iudgement with me, iudging
me according vnto the same, I were neuer able to
suffer and abide it, but must needs perish and be dam-
ned for euer: So litle helpe, comfort or succour is
there either in me, or in any other creature. Onely
this is my comfort, O heavenly father, that thou
diddest not spare thy onely deare beloved Sonne, but
diddest giue him vp into the most bitter, and most vile
and slaunderous death of the Crosse for me, that hee
might so pay the ransome for my sinnes, satisfie thy
iudgement, still, and pacifie thy wrath, reconcile me
again vnto thee, and purchase me thy grace and fa-
uour and euerlasting life. Wherefore through the me-
rit of his most bitter death and passion, and through
his innocent bloodshedding, I beseech thee, O hea-
uenly father, that thou wilt vouchsafe to be gracious
and merciful vnto me, to forgive and pardon me all
my

Godly prayers.

my finnes, to lighten my heart with thy holy spirite, to renue, confirme, and strengthen me with a right and a perfect faith, and to inflame me in loue toward thee and my neighbour, that I may hencefoorth with a willing and glad heart walke, as it becommeth me, in thy most godly commaundements, and so glorifie and prayse thee everlastingly. And also that I may with a free conscience and quiet heart in all maner ostentations, afflictions, or necessities, and even in the very pangs of death, cry boldly and merily vnto thee, and say, I beleue in God the Father Almighty, maker of heauen and earth, and in Iesus Christ, &c. But, O Lord God heauenly father, to comfort my selfe in affliction and temptation with these articles of the Christian faith, it is not in my power, for faith is thy gift: and for as much as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray & beseeche thee, both for that & for all other my necessities, even as thy dearely beloued Sonne our Sauour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I cry and say, Our Father which art in heauen, halowed be thy name, &c.

Prayers to be said in the Morning.



Mercifull Lord God heauenly father, I render most high laudes, prayse and thanks vnto thee, that thou hast preserved me both this night, and all the time and dayes of my life hitherto vnder thy protection, and hast suffered me to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life from hencefoorth into thy tuition, ruling and governing me with thy holy spirite, that
all

Godly prayers.

all manner of darkenesse, of misbeliefe, infidelitie and of carnall lustes and affections, may be bitterly chased and driven out of my heart, and that I may be iustified and saued both body and soule through a right and perfect faith, and so walke in the light of thy most godly trueth, to thy glory and prayse, and to the profite and furtherance of my neighbour, through Iesus Christ our Lord and Saviour. Amen.

All possible thanks that we are able, wee render vnto thee, O Lord Iesus Christ, for that thou hast willed this right past to be prosperous vnto vs; and we beseech thee likewise to prosper all this same day vnto vs, for thy glory, and for the health of our soule, and that thou which art the true light, not knowing any going downe, and which art the sonne eternall, giving life, foode, and gladnesse vnto all things, vouchsafe to shine into our mindes, that wee may not any where stumble to fall into any sinne, but may through thy good guiding and conducting come to the life everlasting. Amen.

O Lord Iesus Christ, which art the true Sunne of the worlde, evermore arising, and neuer going downe, which by thy most wholesome appearing and sight, dost bring forth, preserue, nourish, and refresh all things, as well that are in heauen, as also that are on earth, we beseech thee mercifully and fauourably to shine into our hartes, that the night and darkenesse of sinnes, and the mists of errors on euery side driven away, thou brightly shining within our hartes, we may all our life space goe without any stumbling or offence, and may decently and seemely walke, as in the day time,

Godly prayers.

time, being pure and cleane from the works of darke-
nesse, and abounding in all good works which God
hath prepared for vs to walke in, which with the fa-
ther and with the holy Ghost liuest and reignest for
euer and euer, Amen.

O God and Lord Iesus Christ, thou knowest, yea,
and hast also taught vs, how great the infirmitie
and weakenes of man is, and how certaine a thing it
is that it can doe nothing without thy godly helpe. If
man trust in himselfe, it cannot be auoided, but that
he must runne headlong and fall into a thousand in-
doings and mischiefes. O our father, haue thou pitie
and compassion vpon the weakenesse of vs thy chil-
dren, be thou prest and ready to helpe vs, alwayes
shewing thy mercie vpon vs, and prospering whatso-
euer we godly goe about: so that thou giuing vs light,
we may see what things are truely good in deed: thou
incouraging vs, we may haue an earnest desire to the
same: and thou being our guide, we may come where
to obtaine them: for we hauing nothing but mistrust
in our selues, doe yeelde and commit our selues full
and whole vnto thee alone, which workest all things
in all creatures, to thy honour and glory. So be it.

A prayer to be said at night going to bed.

O Mercifull Lord God heauenly Father, whether
we sleepe or wake, liue or die, we are alwayes
thine. Wherefore I beseech thee heartely, that thou
wilt vouchsafe to take care and charge of me, and
not to suffer me to perish in the works of darke-
nesse, but to kindle the light of thy countenance in
my heart, that thy godly knowledge may dayly en-
crease in me, through a right and pure faith, and
that

Godly prayers.

that I may alwayes be found to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Saviour, Amen.

A prayer conteyning the duetie of euery true Christian.



DMost mightie God, mercifull and louing Father, I wretched sinner come vnto thee in the name of thy dearely beloued Sonne Iesus Christ my onely sauour and redeemer: and most humbly beseech thee for his sake to be mercifull vnto me, and to cast all my sinnes out of thy sight and remembrance, through the merites of his bloodie death and passion.

Dowre vpon me, O Lord, the holy spirit of wisdom and grace: Gouverne and leade me by thy holy word, that it may be a lanterne vnto my feete, and a light vnto my steps. Shewe thy mercie vpon me, and so lighten the naturall blindnesse and darkenes of my heart through thy grace, that I may dayly be renewed by the same spirite and grace: By the which, O Lorde, purge the grossenesse of my hearing and vnderstanding, that I may profitably reade, heare, and vnderstand thy word and heauenly will, beleue, and practise the same in my life and conuersation, and euermore holde fast that blessed hope of everlasting life.

Mortifie and kill all vice in me, that my life may expresse my faith in thee: mercifully heare the humble sute of thy seruant, and graunt me thy peace all my dayes: graciously pardon mine infirmities, and
defend

Godly prayers.

defend me in all dangers of body, goods & name: but most chiefly my soule against all assaults, temptations, accusations, subtil baits and sleights of that olde enemy of mankinde Sathan that roaring Lyon, ever seeking whom he may deuoure.

And here, O Lord, I prostrate, with most humble mind craue of thy diuine maiestie, to be mercifull vnto the vniuersall Church of thy Sonne Christ: And especially according to my bounden duetie, beseech thee for his sake to blesse, saue, and defend the principall member thereof, thy seruant our most deare and Soueraigne Lady Queene Elizabeth, increase in her royall heart true faith, godly zeale, and loue of the same: and graunt her victorie ouer all her enemies, a long, prosperous, and honourable life vpon earth, a blessed ende, and life euerlasting.

Moreouer, O Lord, graunt vnto her Maiesties most honourable Counsaylours, and every other member of this thy Church of England, that they and we in our seuerall callings may truely and godly serue thee: Plant in our hearts true feare, and honour of thy name, obedience to our Prince, and loue to our neighbours: increase in vs true faith, and religion: Replenish our minds with all goodnesse, and of thy great mercie keepe vs in the same till the ende of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in prosperitie, perfect patience in aduersitie, and continuall ioy in the holy Ghost.


And lastly I commend vnto thy fatherly protection all that thou hast giuen me, as wife, children and seruants: Ayde me, O Lord, that I may gouerne, nourish and bring them vp in thy feare and seruice. And for as much as in this worlde I must alwayes be at warre and strife, not with one sort
of

Godly prayers.

of enemies, but with an infinite number, not onely with flesh and blood, but with the deuill which is the prince of darkenes, and with wicked men executors of his most damnable will: Graunt me therefore thy grace, that being armed with thy defence, I may stand in this battell with an invincible constancie against all corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combate, which during this life I must sustaine, in the end I may attaine to thy heauenly rest, which is prepared for me and all thine elect, through Christ our Lord and onely Saviour. Amen.

Certaine godly prayers for sundry dayes.

Munday.

 Almighty God, the Father of mercie and God of all comfort, which onely forgivest sinne: forgive vnto vs our sinnes, good Lord, forgive vnto vs our sinnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of the holy Ghost we may haue power and strength hereafter to resist sinne, by our Saviour and Lord Jesus Christ. Amen.

Tuesday.

O Lord GOD, which despisest not a contrite heart, and forgettest the sinnes and wickednesse of a sinner, in what houre soeuer hee doeth mourne and lament his olde maner of liuing: graunt

Godly prayers.

graunt vnto vs, O Lorde, true contrition of heart, that we may vehemently despise our sinfull life past, and wholly be conuerted vnto thee, by our Sauour and Lord Iesus Christ. Amen.

Wednesday.

O Mercifull Father, by whose power and strength wee may overcome our enemies both bodily and ghostly: graunt vnto vs, O Lorde, that according to our promise made in our baptisme, wee may overcome the chiefe enemies of our soule, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after, leade our liues in holinesse and righteousness, that wee may serue him in spirite and truely, and that by our Sauour and Lord Iesus Christ. Amen.

Thursday.

O Almighty and everlasting God, which not onely giuest every good and perfect gift, but also increasest those giftes that thou hast giuen: wee most humbly beseech thee, mercifull God, to encrease in vs the gift of faith, that wee may truly beleue in thee, and in the promise made vnto vs: and that neither by our negligence, nor infirmities of the flesh, nor by grievousnesse of temptation, neither by the subtil craftes and assaults of the deuill, wee be driven from faith in the blood of our Sauour and Lord Iesu Christ. Amen.

Friday.

Grunt vnto vs, O mercifull God, wee most heartely beseech thee, knowledge and true vnderstanding of thy worde, that all ignorance expelled,

Godly prayers.

expelled, we may knowe what thy will and pleasure is in all things, and how to doe our dueties, and truly to walke in our vocation: and that also we may expresse in our liuing, those things that wee doe know, that we be not only knowers of thy word, good Lord, but also be workers of the same, by our Sauour and Lord Iesus Christ, Amen.

Saturday.

O Almighty God, which hast prepared euermlasting life to all those that bee thy faithfull seruants: grant vnto vs Lord, sure hope of the life euermlasting, that wee being in this miserable worlde, may haue some tast and feeling of it in our heartes, and that not by our deseruing, but by the merits and deseruing of our Sauour and Lord Iesus Christ, Amen.

O Merciful God, our onely ayde, succour & strength at all times: graunt vnto vs, O Lord, that in the time of prosperitie we be not proud, and so forget thee, but that with our whole heart and strength we may cleaue vnto thee, and in the time of aduersitie that we fall not into infidelitie, and desperation, but that alwayes with a constant faith we may call for helpe vnto thee: graunt this, O Lorde, for our aduocates sake, and Sauour Iesus Christ, Amen.

Sunday.

O Almighty and mercifull Lorde, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: Graunt vnto vs, O Lorde, thy holy Spirite, that hee may beare witnesse with our spirit, that we be thy children, and heires of thy kingdome, and that by the operation of
this

Godly prayers.

this spirit, wee may kill all carnall lustes, vnlawfull pleasures, concupiscences, euill affections, contrary vnto thy wil, by our Saviour and Lorde Jesu Christ, Amen.

¶ A prayer for trust in God.



The beginning of the fall of man was trust in himselfe. The beginning of the restoring of man was distrust in himselfe, and trust in God. O most gracious and most wise guide, our Saviour Christ, which doest leade them the right way to immortal blessednesse, which truly and vnfainedly trusting in thee, commit themselves to thee: Graunt vs, that like as wee be blinde and feeble in deede, so wee may take and repute our selues, that we presume not of our selues to see to our selues, but so farre to see, that alway we may haue thee before our eyes, to follow thee being our guide, to bee ready at thy call most obediently, and to commit our selues wholly vnto thee, that thou which onely knowest the way, may leade vs the same way vnto our heavenly desires: to thee with the Father and the holy Ghost be glory for ever, Amen.

(::)

archb.

¶ A prayer

Godly prayers.

¶ A prayer against worldly care-
fulnesse.



O most deare and tender Father, our de-
fender and nourisher, endue vs with
thy grace, that we may cast off the great
blindenesse of our mindes, and careful-
nesse of worldly things, and may put
our whole study and care in keeping of thy holy Law,
and that wee may labour and trauaile for our necessi-
ties in this life, like the birdes of the aire, and the li-
lies of the fiede, without care. For thou hast promised
to be carefull for vs, and hast commaunded that vpon
thee we should cast all our care: which liuest and reig-
nest world without ende, Amen.

¶ A prayer against temptation.



O Lord Jesus Christ, the onely stay and
defence of our mortall state, our onely
hope, our onely saluation, our glorie,
and our triumph, who in the flesh (which
thou haddest for our onely cause taken
vpon thee) diddest suffer thy selfe to be tempted of Sa-
than, and who onely and alone of all men diddest
bitterly overcome and vanquish sinne, death, the
worlde, the deuill, and all the kingdome of hell: and
what so euer thou hast so overcome, for our be-
hoofe it is that thou hast overcome it, neither
hath it bene thy will to haue any of thy seruants to
keepe battell, or fight with any the aforesayde euils,
but of purpose to rewarde vs with a crowne of
the more glory for it: And to the intent that thou
mightest likewise querthrowe Satan in thy mem-
bers

Godly prayers.

bers, as thou hadst before done in thine owne person, giue thou (we beseech thee) vnto vs thy souldiers, (O Lion most victorious of the tribe of Iuda) strength against the roaring Lion, which continually wandereth to and fro, seeking whom he may deuoure. Thou being that same serpent, the true giuer of health and life, that was nailed on high vpon a tree, giue vnto vs thy silly ones wilnesse against the deceitful waiting of the most subtile serpent. Thou being a lambe as white as snowe, the banquisher of Satans tyrannie, giue vnto vs thy litle sheepe the strength & vertue of thy Spirite, that being in our owne selues weak and feeble, and in thee strong and valiant, wee may withstand and overcome all assaults of the deuill, so that our Ghostly enemy may not glory on vs, but being conquered through thee, we may giue thanks to thy mercie, which neuer leauest them destitute that put their trust in thee, who liuest and reigneest God for euer, without end, Amen.

¶ A prayer for the obtaining of wisdom.

Sap. 9.



God of our fathers, and Lord of mercy, thou that hast made all things with thy worde, and ordeined man through thy wisdom, that hee should haue dominion ouer the creatures which thou hast made, that he should order the world according to equitie and righteousness, and execute iudgement with a true heart: giue me wisdom, which is euer about thy seate, and put me not out from among thy children: for I thy seruant and sonne of thy hand-mayd, am a feeble person, of a short time, and too yong to the vnderstanding of thy iudgement and lawes: yea

Godly prayers.

yea though a man be neuer so perfect among the children of men, yet if thy wisdom be not with him, he shalbe nothing worth: Oh sende thy wisdom out of thy holy heauens, & from the throne of thy Maiestie, that she may be with mee, and labour with me, that I may know what is acceptable in thy sight, for she knoweth and vnderstandeth all things, and she shall conduct me right soberly in thy works and preserve me in her power, so shall my works be acceptable, Amen.

¶ A prayer necessary for all persons.

O Mercifull God, I a wretched sinner reknow- ledge my selfe bound to keepe thy holy commaundements, but yet vnable to perfourme them, and to be accepted for iust, without the righteousness of Iesu Christ thy onely Sonne, who hath perfectly fulfilled thy Lawe, to iustifie all men that beleue and trust in him. Therefore graunt mee grace, I beseech thee, to bee occupied in doing of good works, which thou commaundest in holy Scripture, all the dayes of my life, to thy glory, and yet to trust onely in thy mercie, and in Christes merits to be purged from my sinnes, and not in my good works, bee they neuer so many. Giue mee grace to loue thy holy worde feruently, to search the Scriptures diligently, to reade them humbly, to vnderstande them truely, to liue after them effectually. Order my life so, O Lorde, that it may be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, bee they neuer so contrary to my desires. Teach mee so to pray, that my petitions may bee graciously heard of thee. Keepe mee bryght among di-
uersities

Godly prayers.

uersities of opinions and iudgements in the world, that I neuer swaue from thy trueth taught in holy Scripture. In prosperitie, O Lord, saue me, that I ware not proude. In aduersitie helpe me, that I neither despaire, nor blaspheme thy holy Name, but taking it patiently, to giue thee thanks, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to worke true repentance in my heart, that I may be sorry without desperation, trust in thy mercy without presumption, that I may amend my life, and become truely religious without hypocrisie, lowly in heart without faining, faithfull and trustie without deceit, merrie without lightnesse, sad without mistrust, sober without slouthfulness, content with mine owne without couetousnesse, to tell my neighbour his faults charitably without dissimulation, to instruct my household in thy lawes truely, to obey our Queene and all gouernors vnder her vnfainedly, to receiue all lawes & common ordinances (which disagreeeth not from thy holy word) obediently, to paye every man that which I owe vnto him truely, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnes earnestly. O Lorde graunt me this to doe, for the glory of thy holy Name. Amen.

¶ A prayer for patience in trouble.



Hast thou (O Lord) humbled and plucked mee downe? I dare nowe vneathes make my prayers vnto thee, for thou art angry with mee, but not without my deseruing. Certainly I haue sinned, Lord, I confesse it, I will not denie it: but oh my God, pardon my trespasses, release my debtes, render
now

Godly prayers.

now thy grace againe vnto me, stop my wounds, for I am all to plagued and beaten: yet Lord this notwithstanding I abide patiently and giue mine attendance on thee, continually waiting for reliefe at thy hand, and that not without skil, for I haue receiued a token of thy fauor, & grace towards mee, I meane, thy word of promise concerning Christ, who for me was offered on the crosse for a ransome, a sacrifice and price for my sinnes: wherefore according to that thy promise, defend mee Lord by thy right hand, and giue a gracious eare to my requests, for all mans stayes are but vaine. Beate downe therefore mine enemies thine owne selfe with thy power, which art mine onely aidour and protectour, O Lord God Almightye, Amen.

¶ A prayer to be said at the houre of death.



Lord Iesu, which art the onely health of all men liuing, and the euerlasting life of them which die in faith: I wretched sinner giue and submit my selfe wholly vnto thy most blessed will. And being sure that the thing cannot perish which is committed vnto thy mercie, willingly nowe I leaue this fraile and wicked flesh, in hope of the resurrection, which in better wise shall restore it to mee againe. I beseech thee most mercifull Lorde Iesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt couer and defend mee with the buckler of thy mercy against all the assaults of the deuil. I see and knowledge that there is in my selfe no helpe of saluation, but all my confidence, hope & trust is in thy most mercifull goodnesse. I haue no merits nor good workes which I may alledge before thee. Of sinnes and euil workes (alas) I see a great heape, but through

Godly prayers.

through thy mercy I trust to be in þ number of them to whom thou wilt not impute their sinnes, but take and accept me for righteous and iust, and to be the inheritor of everlasting life. Thou mercifull Lord wast borne for my sake, thou diddest suffer both hunger and thirst for my sake, thou diddest preach and teach, thou didst pray & fast for my sake, thou didst all goods works and deeds for my sake, thou sufferedst many grievous paines and torments for my sake. And finally, thou gavest thy most precious body to die, and thy blood to be shed on the crosse for my sake. Now most mercifull Saviour, let all these things profite mee, which thou freely hast given mee, that hast given thy selfe for me. Let thy blood cleanse and wash away the spots and foulness of my sinnes. Let thy righteousness hide and couer mine unrighteousnes. Let the merits of thy passion and blood be the satisfaction for my sinnes. Giue me, Lord, thy grace, that my faith and saluation in thy blood wauer not in mee, but bee ever firme and constant, that the hope of thy mercie and life everlasting neuer decay in mee, that charitie waxe not colde in me. Finally that the weakenesse of my flesh bee not overcome with the feare of death. Graunt me mercifull Saviour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may still behold and looke vpon thee: that when death hath taken away the vse of my tongue & speech, yet that my heart may cry and say vnto thee, In manus tuas Domine commendo spiritum meum, (that is to say) O Lord, into thy hands I giue and commit my soule: Domine Iesus accipe spiritum meum, Lord Iesu receiue my soule vnto thee, Amen.



FINIS.

1598.